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MINISTERING TO THE UNDERPRIVILEGED

MENDING BROKEN LIVES IN INDIA

By Miss Olive Laing, Gurdaspur, India

GURDASPUR HOME FOR WOMEN

MY term in the Home has been only over two years so my experience in the work it has done to help "mend broken lives" is rather limited. During this time there have been five young women entered as enquirers. Three of these left within fifteen days, one because her relatives refused to let her stay and the other two because they didn't like the place. One Mohammedan girl remained and became a Christian and is now in a Christian boarding school getting along well. Savitri, a Hindu girl, was also converted and baptized here and it is her story I shall relate.

There has been one convert from Mohammedanism sent in, who had been baptized two years before coming here. She, poor thing, is crippled from osteomalacia and is quite handicapped. She was sent in for six months to be taught and although her six months are up, the lady who sent her in has asked us to keep her on for a while longer, her reason being that "she is such a grumbler

we don't know what to do with her."

The following is the gist of Savitri's story as sworn to by her before a magistrate. "My father was a Brahmin of high standing in his village. Five years ago he died and two years ago my mother died. I am now 19 years old.

"After the death of my mother I took my two young brothers and went to Simla. About three years ago my uncle married me to a Brahmin boy who died within a year after our marriage, so I was left a widow. About two months after his death I went to Delhi with a friend and there secured work with an English lady as nurse for her children. This post I had for eight months, until the family moved to a distant place.

"After this I searched for work in Delhi and one day as my friend and I were walking in the city, she, who could read, pointed out the shop before which we were standing above which was the sign of a Hindu fortune teller. I suggested that we go in and see what he would tell me, so we went and he told me many things, especially that I would not

be successful in finding work and he urged me to come there and stay until he could make a good arrangement for me. He was an old man and I thought myself fortunate in finding some one who would look after me while I was out of work, so the next day I went to his home. When I got there I found he had another woman living with him. For two months he treated me very well but soon his treatment changed. Finally I succeeded in running away intending to go to the Arya Samaj Widow Home in Delhi. I went to the station but as I had no money, could not get a ticket.

"A Christian man who was working at the station, seeing my plight, spoke to me and when I explained to him he took me to his father's home and his mother kept me over night. When she and her husband heard my story they suggested that I let them help to make some permanent arrangement for me. They sent word to the missionary living near and in a short time he and his wife arrived and after hearing my story asked me what my intention was for the future. I told them I would do anything they said and would let them have complete charge of me and my child, my only desire being that my life might be saved and I might not fall into further evil."

The missionary then arranged to send Savitri and her child to this Home and she arrived here late in November. She was happy to be in a place of protection and she settled down to learn all she could while here. About four months after she came, her baby after being in the

hospital for two weeks, died and that was very hard on her but the spirit in which she suffered this loss gave me more assurance than anything else that she really had an understanding of what it meant to be a Christian. Savitri is a very bright girl and before leaving here she had learned to read her Bible, though not fluently. She learned very readily but her weakness is that she is too impatient to be learning new things rather than to do thoroughly what she does.

In her work and in her association with the others in the Home she showed a good spirit and the remark of one of the women in the Home was quite true, that Savitri seemed to be a better Christian than most of the others here. All of the others were Christian or rather I should say born of parents connected with the Christian Church.

Savitri was baptized in May and about a month later she returned to the M. E. Mission and from there has been married to a Christian man who practices medicine in a village and the last I have heard they are living happily together. We are still praying for her that she may grow daily in the Christian life.

The Mission is requesting the Synodical to undertake the care of enquirers and new converts. This would give the Indian women of the Church a definite opportunity of helping their own sisters and the work can be carried on by them at much less cost than it is at present. So your prayers are desired for the women of the Indian Church as this question is being considered by them.

BUILDING NEW LIFE IN EGYPT

Fowler Orphanage

By Miss Lucy Lightowler, Cairo, Egypt

A woman prominent in educational and social work in America for many years was here this morning and said just before leaving that she had been struck with the almost hopelessness of the missionary task in Egypt as she had gone up and down and had seen the masses of people still untouched and the magnitude of the work still unfinished.

We too are sometimes tempted to feel like that as we look at the hundreds of needy children here in Cairo alone. But when we turn our thoughts away from the masses and look into our home at Fowler Orphanage and realize what is being done for these girls and see the results in many of their lives over a period of years, we realize that much is being accomplished and are encouraged to go on.

Fowler Orphanage has a capacity of fifty girls, but at present we have only about thirty-eight. During the missionary opposition a couple of years ago, most of our Mohammedan girls were taken away and their places have not all been filled chiefly because we have been puzzled in these days of financial stress just how many to accept responsibility for. So the girls taken this year have been chiefly to replace those who, for various reasons, have left us recently.

We have rejoiced greatly this month at the return of two of our little girls who were taken away last summer. The mother feigned illness

and asked that the girls be permitted to see her before she died. They went and we soon heard that she was planning to marry a Moslem and to keep the girls with her. But her thought has been changed. She did not remarry and was at last glad to send the children back to our care. They are such sweet, promising little girls that we were glad to receive them back into our family again.

Our youngest child, about five, came to us in February. Her mother had been a pupil in one of our schools and had married at about sixteen. The husband died a few months ago leaving her with four small children to provide for and no means of support. As a result the family is about destitute. It was pitiful to see this child when she first came to us. She seemed starved for food and we decided she should have milk each day. At first she would gulp it down scarcely taking time to breathe. Now she is not so ravenous and drinks like a normal child.

From a case like that it is a long call to those girls who have been here for years and who, though still under our care are studying in our higher Mission Schools preparing for lives of usefulness and service.

Many of the Orphanage girls marry; two of them have married preachers and are living near us. Others become teachers, Bible women, and nurses. Out of those whom we sent away last September, one is

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MOTHERING UNWANTED BABIES IN ETHIOPIA AND THE SUDAN

Some Unwanted Babies

By the Rev. Reid F. Shields, D.D., Khartum, The Sudan

UNWANTED babies. It is a concept which seems quite alien to the Nuer mind, for the whole fabric of sociological custom is woven on the warp of desire for children; sons to strengthen a man's prestige and daughters to swell his herd with the cattle of their dowry and thus enable him to purchase wives for his sons and others for himself. As for the mother, in a society where a woman's security as wife depends upon her bearing sons she has no thought of "unwanted babies." Yet there are some Nuer babies who are not wanted.

Children who are born with certain deformities are not wanted. Is not the deformity sufficient evidence of their possession by an evil spirit? If they live, they live only to become witch doctors—men, or women, of occult powers.

Twins are not wanted. They are not killed among the Nuers as they are in some tribes, but they are thought to be especially dangerous to their parents and their parents' relatives and their lives are hedged about with much ceremony from birth to maturity and marriage. And at death, whether in infancy or adulthood, they are not buried as other people are, but are given special burial "because they are birds and their spirit will go up in the air."

And orphaned infants are not wanted. The care of such a child presents no small problem on our Christian culture. In Africa, the

problem of proper, or at least necessary physical care is complicated by a weight of superstition. Where cleanliness and hygiene are unknown; where disease is rife; it is a precarious undertaking indeed, an almost hopeless undertaking to bring up a motherless baby, yet what grandmother will not work and hope to the end. But where the evil spirits lie in wait and watch, where is that brave grandmother who will undertake the care of her son's wee orphan child merely to bring disaster upon them all! Better to bury the child with the mother and so appease this evil spirit . . .

But messengers of the love of Jesus for little children could not look unmoved at the tragedy of these poor, wretched babies. They were, of course, profoundly stirred—stirred not to emotion and regret but stirred to action. What could they do? The people were slow to trust them with their confidence—these strange missionaries with their strange customs, their strange god, their strange indifference to taboo. Gradually people brought their sick babies to the hospital for treatment and care. And on a day, a grandmother brought a tiny orphan to the Mission where she lived in a tukl and followed—as faithfully as she was able, poor soul—the instructions of the missionaries, bringing the baby around regularly to have its food, prepared by the nurses and given in

a sterilized bottle. This was not ideal certainly, but it was progress.

About thirteen years ago, a woman died whose husband knew Christ. Probably he was not a very strong Christian, but at least for him the love of Christ was greater than the power of evil spirits, and the teaching of the missionaries was wiser than the customs of his people. And he gave his infant son into their custody entirely, to care for and to deal with as they saw fit. The child was called "Ret," a name significant of the mother's death at his birth. The missionaries accepted the responsibility—and it was a great responsibility. For the people far and wide were watching what might happen to this little African baby in the white man's home. The life of the child was at stake. But more than that. The life of others was at stake as well for if this experiment proved successful it would be a beginning, an object lesson, in the fight against cruel customs which surround unwanted babies. The people watched. They saw Ret scrupulously clean; they saw him properly fed; they saw him surrounded by the care which we think is the right of every baby; they saw him loved as a son; they saw him thrive on it!

In time a second little child was brought, and another and another, until there were eight and Miss Soule's little bungalow by the Sobat took on the aspect of the old woman's shoe. For there was no provision for these children in the budget and the elasticity of a missionary house (and income) is very definitely limited.

Of the eight orphans, two were

boys and six were girls. In addition to these, Miss Soule has a number of older girls who come in from the nearby village every day to be taught—among other things the proper care of little children. They are taught cleanliness, of person and habit and also in the preparation of food. They, all, big girls and orphans, learn simple gardening. The Nuer people grow almost nothing but kafir corn and their diet consists almost entirely of porridge and milk. The girls are taught what vegetables, such as tomatoes, egg-plant, pumpkins, pawpaws, can be grown with a little care and will provide a much more varied and nutritious diet. They are learning how to care for chickens. They learn native crafts. And scores of other homely lessons they are learning. And their "mother" is trying to effect a balance (a very difficult, perplexing task) between proper care in early childhood and preparation for resumption of tribal life in later years.

This is not the total of Miss Soule's teaching. These orphans, from infancy, have learned the love of Jesus. They sing His praises in both Nuer and English. Their childish prayers are as simple and straightforward and trusting as those of like ages in Christian homes in U. S. A. When two of the little girls died recently during a terrible dysentery epidemic, there was no thought in that home of angry spirits, but rather assurance that these were in the presence of Jesus who loves to see little children happy. Who can measure the influence on the Nuer tribe of young men

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Our Sudanese Family

By Mrs. Ilda M. Smith, Nasir, The Sudan

MY particular work is in the Boys' School but during February my husband and I moved over to Miss Soule's house to take care of the orphans while she took a short vacation. Many of you have heard me speak of these children. The oldest child, a boy, is almost thirteen years old. He has a great many duties in connection with the garden and the chickens. The second child, a boy of seven, also helps with these tasks. But sometimes his help is not too much appreciated. One afternoon the children came in greatly excited. Reet Lengdit, the seven year old had caught one of the baby chickens and had dipped it into a little pool of water several times. It acted as though it were going to die. I asked him why he did that. He said that it just ran out of its pen all the time and he was tired of catching it. The chicken recovered but next day the children told me that it kept right on getting out of the pen. It did not learn its lesson!

The four little girls are younger. The oldest one will soon be six years old and the youngest one has just passed her fourth birthday. We did have six little girls but in those few weeks that Miss Soule was away we lost two of them with dysentery. Heaven will seem more real to those who are left. Quite often one or another of the children will say, "Yes, Nyameer and Nyakaan are having a nice time with Jesus. They are playing with all the other little children. But wouldn't it be nice if we could see them!"

Miss Soule is a splendid gardener

so these children and the girls who come in to the Girls' School from out in the village are learning that, with a little effort, they can grow many nice things. February is a month in the midst of the dry season. Even so the children were eating egg-plant,



Miss Soule and her little Sudanese Family

tomatoes, pumpkins, bananas and pawpaws raised in their own garden and corn-meal mush made from corn which they had raised in the rainy season.

You notice that there is a difference of six years between the oldest orphan and the second one. Just the other day I heard one Nuer speaking of these orphans to another Nuer. "The mother died," he said in reference to the older child," and the white people said they would take the baby rather than have it buried with the mother. (So said this Nuer). So they took it and we watched what would happen. When we saw that the child had really lived for them, then other Nuers began to bring in to them in-

fants who were left motherless." Nuers themselves do not raise motherless infants very successfully.

It is four years now since we have taken any of these babies. A family of eight tiny ones seemed about all that we could manage. Relatives of a motherless babe may come with the child to the mission and the feeding of the child will be looked after. Most of them, however, would much prefer that we would take the children and do for them as we have done for these other eight. I suppose that we would have a household of twenty-four or thirty or more if we had taken all who were brought to us. Just the few weeks that we were with the orphans two babies were brought and we were asked to take them in. But the relatives of these babies had to be satisfied with the feeding arrangement.

You would enjoy attending the daily worship. The children, even the youngest, sing Nuer and English Psalms and hymns and know many verses and Bible selections in both languages. These children will grow up free, we trust, from the many,

many superstitions and fears that are such a burden to this people. Even our Christians have not yet attained to that trust in Christ and love for Him that frees them from all these burdens.

I do ask of you who are especially interested in Nasir, that you will pray steadfastly for these Nuers; for the orphans and the girls who come to school, for the boys who come to school, for those who come for medicine, for those who come for work, for those who hear the message out in their villages, and especially for those who are Christ's that they may grow in Him, that they may hunger and thirst for His righteousness and be filled. I believe that these Christians have many victories that we know nothing about. But Christ knows. Some of them, I am sure, grow much and we do not appreciate the growth because we just cannot really know the state from which they have come.

But whether we see the answer to our prayers or whether we do not see them, let us keep on praying.

FOWLER ORPHANAGE

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teaching in the Tanta Bible School, two are in Assiut Hospital taking nurses' training, another expects to graduate from the P. M. I. in May from the Teacher Training Course, one is studying in Tanta Bible School, and two are in the Mary Clokey Porter Boarding School. Another went to Luxor but has had to drop out on account of illness. We have a Day School in connection with the Orphanage with an enrollment of

about one hundred. There are five teachers—four of whom are our own Orphanage girls.

In December we had a beautiful and impressive service one day when one of our Mohammedan girls was baptized. We felt there was joy in heaven over this soul who was acknowledging Jesus as her Lord and Saviour and who was giving her life into His keeping. We ask you to pray for her and all the others.

Unwanted Boys and Girls

By the Rev. Leander Finley, Omdurman, The Sudan

SIX hundred miles west of Khartum and just across the border of the Sudan and French Equatorial Africa is a town called Abeshr. It is a thriving trading post on the direct route between Khartum and the west coast of Africa. Being a trade center, it attracts merchants and traders of various nationalities and races.

Sometime during the latter years of the war or soon after its close, there came to Abeshr a Greek by the name of George Mamakis. He was a man of business ability, not too scrupulous in his methods, but a man who had some sense of justice and wished to do what was right toward those who depended on him. As do many of these traders, he took two native women to wife and in the course of time the women bore a boy and girl each. The man prospered in his business and became fairly well to do, but due to some of his methods, he got into trouble with the government and had to leave the country. The nearest road to civilization was through Khartum and so he determined to leave his scene of activity and start over again. Naturally the question arose as to the disposal of the family and unlike so many of this type of individual, he did not run off and leave the women with the sole responsibility of raising the children. He decided to take the four children with him, leaving the women behind.

Six hundred miles is not so far on a national highway in the U. S. A., but across the sand of the Sahara desert it is a very long way and takes a very long time. Loading baggage

and children on camels, George started east for Khartum and the Nile.

They reached Khartum in August 1928 and having heard of the Girls' Boarding School in Khartum North and the Boys' Home in Khartum, George brought his four children and entered them in the two institutions. Money seemed to be plentiful for he paid well for them and they had clothing in abundance and also spending money of their own. After a few weeks, the father left for Egypt for a vacation and to look around for some sort of work. He passed through Khartum several times after that and each time came and took the children out for picnics and provided them with new clothing. Even after his last visit, he continued to send money for the four children and wrote a few letters, but all that came to an end three years ago and since then no word of any sort has come from George.

Panayoti and Demitry, aged fourteen and thirteen, are here in the Boys' Home and are two of our finest boys both good in their lessons and helpful with the smaller boys. Mary and Santasea, aged sixteen and eight, are in the Girls' Boarding School in Khartum North and are girls whom any man would be proud to call daughters. The older ones remember their father well and one doesn't know what to say when questions are asked about his silence and whereabouts. Though George doesn't seem to want these four any longer, we are glad to have them and pray that God will use them each one to His glory in this land.

Itana

By Miss Isabel Blair, Sayo, Ethiopia

TWO weeks ago a man came to the hospital with a seven months old baby and asked the Mission to raise it for him. The mother had died nine days before and he had no woman relative who could care for it. Both grandmothers are dead. After much thought and talking, I took it for the girls' school to raise for four years. We were glad to see that the father did not wish to give his son away entirely.

When we took the little fellow down to the girls' school, there were shouts of joy and the girls took turns holding him. After one week they asked me how long we had to have him and when I said four years, they frowned. They say they do not know how to take care of a baby. His clothes have to be washed every day and he cries at night and altogether they are thinking he is a good bit of work.

One day the matron came and told me she thought Itana was sick because he was crying all the time. He had cried all night and so far that

morning. I went down to see what was the matter and he was sitting on the lap of one of the girls, happy as could be. They think they should hold him all the time and have a hard time learning that it is better for him to lie down and play with something. When I laid him down and gave him a piece of corn stalk and he cooed, they thought I was very clever to know what would make a baby happy! At another time they thought he was sick because they said he would not drink his milk. I watched them feed him and he took eight ounces without any protest at all. He does not use a bottle but drinks from a tiny cup. In fact he is a very good-natured baby and seems healthy, so he is a good one for the girls to learn to mother. He is being raised in their own native house on the dirt floor in their own native way, except that I am trying to have the girls learn to feed him tomato juice and mashed carrots and also to feed him at regular hours. This with seeing that he keeps well and clean is all of my part.

SOME UNWANTED BABIES

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and women who have grown up with this Christian outlook upon life—and death.

The people continue to bring these little orphans to the Mission. Until Miss Soule has facilities to accept more of them as members of her little Home, they can only be fed and cared for by their relatives in tukls with

the help of Miss Soule and Miss Huffman, the nurse at the hospital. These as well as "Miss Soule's orphans" are not to be counted only by the dozen, or the score—they are the evidence of changing custom among the Nuer people, of victory over the powers of darkness, of hope for the "unwanted babies" of Nuerland.

THE "SEAMLESS ROBE" IN THE SOUTH

By Mrs. Harriet S. Boobyer

THE two hospitals we have in our Negro Missions came into being because of the great need for hospital care for the seriously ill among these people, and the same need makes their service of healing invaluable to the schools and communities today.

In the school at Miller's Ferry, Alabama, two girls in the dormitory developed what was thought to be colds, and the doctor being ten miles away (ten miles was a long, long way) and his fee being a dollar a mile plus the cost of the medicine, the girls were dosed with home remedies. As the girls' condition became worse, the doctor was called and pronounced both cases double pneumonia. When death claimed both girls; Mrs. Tillie Johnson, who headed this work in such a wonderful way for many years, says, "We resolved that such a thing must never occur again. We could not take young people under our care and have no one among us capable of judging the seriousness of an illness. So I offered to take nurse's training and give my services free, if an assistant were given and a hospital built and furnished." At this time, God in His Providence provided a gift of one thousand dollars from Miss Lulu Robinson to be used as a memorial to her mother, and so Robinson Memorial Hospital began its ministry of healing in 1906. Not alone for the students did this provide a place for skilled diagnosis and care but for the community as well, for the sick were not only brought into the hospital for care but young

nurses went into the homes with ministering hands.

At Henderson, North Carolina, the need of a hospital was sadly demonstrated by the death of a young girl student from appendicitis, whose life, the physician testified, could have been saved if she could have been operated on, but no hospital nearby admitted colored patients. So through the Jubilee Fund of 1911, a modern two-story brick building was erected on land donated by Dr. J. A. Cotton, and most appropriately named "Jubilee Hospital." In recent years through the generosity of the Duke Foundation, a wing for the treatment of tubercular patients has been added. This is a thirty bed hospital, not as adequately equipped as we would like to see it, but still a haven of healing for school and community and an honor to the profession.

It has been almost thirty years now since the founding of Robinson Memorial by the women of the W.G. M.S., (we ought to celebrate that anniversary and do honor to the founder and the loving service of Tillie Johnson, Nannie Rhea and others) and it is still filling the great need of hospitalization in that area. As one travels the long stretches of road in this Black Belt of Alabama and sees those many, many "cabins in the cotton," one realizes that here without the proximity of towns of any size that *MIGHT* offer operative service and careful nursing to the Negroes, there is imperative need

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INASMUCH—To These Little Ones

By Mrs. Arthur B. McBride, Sewickley, Pa.

ABOUT five miles from our Chapel on the Sac and Fox Reservation at Tama, Iowa, there is a Government Sanitorium for Indian children. They come from many different states to be treated at this sanitorium. Most of the patients are tubercular, the disease attacking in many ways, many of the cases being glandular. There were at one time, I heard, about eighty-five patients, but the number varies. Some stay many years and are cured, but others who are incurable, are made just as comfortable and happy as possible.

The sanitorium is large and neat and clean, with many windows and sun porches. There are large game-rooms for the boys and for the girls, well-equipped class-rooms, and out on the beautiful grounds there are swings and areas set aside for outdoor games. The sleeping porches are large and airy and those who are bed-ridden have books, games, toys, dolls, cut-outs, etc., to interest and amuse them.

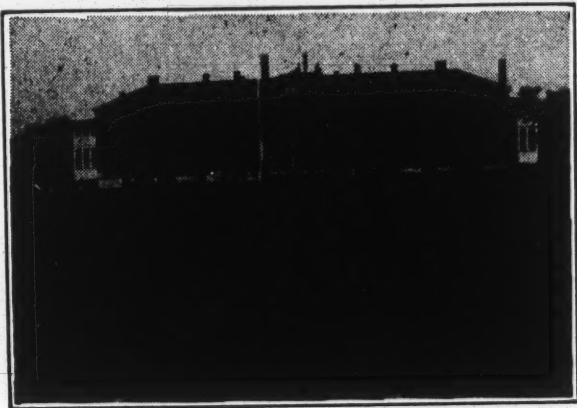
There is a government doctor (Dr. Nelson is now the resident physician, Dr. Bride having been in charge formerly) and there are nurses and attendants. During my visit to Tama in the fall of 1933, I visited the Sanitorium and was delighted with the provision our government had made for these sick children who would come to be treated. The nurses were very cordial and showed us around the building. We visited those who had to remain in bed and had prayer with two very sick girls who were in a semi-private room. There seemed to be an atmosphere of cheerfulness,

so necessary to this disease. The nurse who is on night duty is kept busy going the rounds all night, ministering to them and uncovering the children's heads while they are sleeping. An Indian sleeps with his head covered, summer and winter, and lets his feet stick out from the covers. The nurse said as soon as she made her rounds and returned to the first children they had their heads covered again, and so her task had to be repeated.

There are both Protestant and Catholic children in the sanitorium. Our missionaries, the Rev. and Mrs. F. C. Patterson, follow the plan of their predecessors, the Rev. and Mrs. R. G. Smith, in holding services on Sabbath afternoon for the Protestant children. We attended one of these services and I shall never forget it. About fifty children were present, in ages I suppose from 6 to 16 years—dear, little bright-faced children, pretty young girls and good-looking boys. Some of them had severe physical deformities, others were hardly noticeable and many did not have any visible evidence of the dreadful disease. To look into the faces of these children one felt that here was an opportunity to give to them all the peace, joy and comfort that God alone can give, and His Word, the greatest guide for the life that now is and that which is to come. Many parents come out and take their children back to the reservation with them, some cured and others having the disease arrested, but there are some whom the Heavenly Father

comes and takes Home to be with Him.

These afternoon services are well attended by those who are able. Praise, prayer, and the Sabbath School and a sermonette constitute the order of service. They love to sing and are always ready to suggest a favorite number, several ask-



Tubercular Sanatorium, Tama, Iowa

ing for numbers at the same time. The missionary told of the pleasure they had with the new Bible Songs Hymnals, so kindly donated by our Board of Publication, how they eagerly hunted for the songs they knew and wanted to sing them from the new books. And how they sing! Not the first and second verses, but every verse of a song. When one song was finished they started the next one with gusto, while some of us older ones were ready to rest our vocal

cords and get our breath.

At the Communion of the Lord's Supper, celebrated last July, three young people communed for the first time. The Rev. B. M. Wallace of our Church at Traer, Iowa, and members of the session of that Church (the provisional session for the Tama Church) assisted the missionary. Thirteen Indians Communed and three, who were bed-ridden, had Communion taken to their rooms. At the Communion of April 28, 1935 one young boy was received into Church membership on profession of his faith.

Are you not happy to have a small part in giving the Bread of Life to these hungry little ones? Around Peter's door at the sunset hour gathered those who were sick and diseased that the Great Physician might heal them, but here at the sanatorium in the sunrise hour of these young lives may God's rich blessings and healing be upon them, that He may give healing if it is His will, and if not, that He may be known of them and be very precious to them in their suffering and weakness. These children may be future missionaries to their own people!

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."



THE HELPING HAND IN AMERICA

By Mrs. W. H. Vincent, President of the Women's Association

THE ORPHANS HOME

THE appeal of a dying woman for care of her five fatherless children resulted in the organization of the Women's Association in 1878. Since that time this organization has extended the helping hand to over three thousand children. For many years the work was carried on in rather restricted quarters in N. S., Pittsburgh. Six years ago we purchased a farm of two hundred and thirty acres and removed our children to this beautiful home near Valencia, Pa., where they have all the joys of God's great out-of-doors.

We keep our children until fourteen years of age, when suitable homes are found for them. One family has taken seven of our children one after another, and cared for them until they were able to care for themselves.

Our children receive excellent physical care, as is evidenced by the fact that in twenty-six years of which we have record there have only been three deaths in our home family.

They stand well in their school work, many being honor pupils. Most of them become professing Christians before leaving our care. In every way we strive to fit them to fill honorable places in the church and the world.

THE HOME FOR AGED PEOPLE

The harsh treatment accorded a dear old lady by those who should have been her natural protectors led to the enlargement of our work by

the establishing of our Home for Aged People which was opened in 1892. We can care for a family of ninety, and their caretakers, and our rooms are always full. Our aged people represent thirty-five of the states of the union, and range in age from seventy to ninety-eight years. Seven are past ninety, forty-one past eighty and thirty-nine past seventy years of age. Forty or more are unable to go to the dining room and trays must be carried to them for every meal. We have been honored by having one of our aged ministers and one of our honored missionaries close their eyes on this world in our home. Another of our aged missionaries has just come to us for care.

The health of our family has been unusually good the past year, there having been no deaths from May until November, but since that time several have been called home. We have cared for 469 Aged People.

COLUMBIA HOSPITAL

Very early in our work for the children it was found necessary to have a hospital to care for those afflicted with contagious diseases.

Accordingly in 1889 a little Hospital of fifteen beds was opened on the same grounds with the Orphan's Home. Our Hospital work grew and many had to be refused admittance who needed help and care.

Also a large contribution having come to us for Hospital purposes it was decided to expand our work, and Columbia Hospital was erected on

the same plot of ground with the Home for Aged People and was opened June 1, 1906.

A Training School for nurses was found to be an absolute necessity and one was opened in the same year which has graduated 386 fine young people and sent them out to their life of service to the sick and suffering.

A Nurse's Dormitory was erected to provide a comfortable and pleasing home for our nurses while they were in training. Columbia Hospital has cared for over 78,000 patients.

Any Hospital worth its name must do a large amount of work without money or price. In the distressing times through which we have been passing the number of persons so ministered to has very largely increased, so that at present our proportion of free patients to pay patients is three to one,—our free work of the past year having amounted to over \$58,000.

This is a very heavy burden for any Hospital to carry. We receive no state aid, and have only a small endowment—about \$30,000.

Salaries have been cut and cut, no repairs made except those absolutely necessary, every expense cut to the minimum,—and yet it costs from eleven to thirteen thousand dollars to operate Columbia Hospital a month, about twenty-five hundred a month for our Home for Aged People and

eleven or twelve hundred a month for our Orphan's Home.

I am sure you are asking where do you get the money to pay these bills. The unfortunate part about it is we do not get all of it, and it is a constant source of annoyance and vexation of spirit that we are not able to meet our obligations promptly. We have managed to keep our Orphan's Home, and our Home for Aged People free from debt. But Columbia Hospital was caught with a large debt when the depression came on.

The Hospital entertains as guests without pay returned Missionaries and Theological students needing such care. Our work is a unit. The Hospital gives free care to those of our Orphan children, and our Aged People who need it. The Orphans' Home shares its excess of farm products with the other institutions.

When our annual Lawn Fete is held the proceeds are distributed to the three institutions.

We feel honored to have a part in this Christ-like work of caring for the little children, the aged and the sick and suffering.

We want you to join with us and share with us the blessing of Him who said "Inasmuch as ye have done it unto the least of these ye have done it unto me."

The Women's Association of the West

The Women's Association of the West, was organized a few years ago, for the purpose of providing a home for the aged on the Pacific Coast. A building site has been purchased and awaits the erection of a building. In

the course of time there will be in Los Angeles, another institution stretching out the helping hand to aged men and women in their sunset days. May the expectations for this beautiful home soon be realized.

TWENTY-FIFTH ANNIVERSARY OF THE AMERICAN MISSION COLLEGE FOR GIRLS

By Miss Mary Stevenson,* Cairo, Egypt

ON Thursday, March 28, we celebrated the 25th anniversary of the dedication of our college. About 300 people were served tea in the library. There were ever so many former students here, and they seemed to enjoy getting together and chatting as if they were still school friends. The rest of the crowd was made up of friends of present and former students and others particularly interested in the college for one reason or another. There were around 500 who attended the program in Dales Memorial Hall.

At 5 p. m. there was a bronze tablet unveiled in memory of Miss Kyle, the founder of the college, and in honor of Miss Badr who has served the college faithfully throughout these twenty-five years. It is quite a large tablet and has been placed just inside the front entrance of the main college building—the one in which the school was begun.

The program later in Dales Hall included addresses in both English and Arabic. The college girls had written to Mrs. Theodore Roosevelt, as ex-President Roosevelt and his family attended the dedication service of the college twenty-five years ago. So we had an interesting letter from her to be read. At this program we had some celebrities too, including some leading men of this country and the American Minister, the Honorable Judge Fish.

*Miss Stevenson is a short term teacher in the Girls' College.

*In memory of
Ella O. Kyle*

Founder and builder of this
college

A woman of exceptional vision
Unfaltering faith and courage
Great heart, who lived
"Not to be ministered unto
But to minister"

*In honor of
Emilia Badr*

Associate and Friend of
Miss Kyle

during the building of the college
And of its students throughout
the years

Erected on the 25th Anniversary
of the

Dedication of the college
March 28, 1935

By alumnae, students and
friends

Miss Martin's "Historical Sketch" was of great interest to me. Things are so lovely and convenient for us here now, that it does us good to pause for awhile and think of the efforts of others in securing them. Miss Kyle certainly must have been endowed with a wonderful foresight to be able to lay the foundations, in her short administration, for such an institution as this. And Miss Martin has been a wonderful power in carrying out plans and in keeping the college apace with the changes and advances in Egypt. She has succeeded

in having a flat for teachers' residences built as a third floor on the college building, a Fine Arts building for the music and cooking departments the top floor of which is now occupied by Miss Robertson and her mother, and the new auditorium, Dales Memorial Hall, where we have a lovely stage and seating capacity for six hundred people.

During these years the college has continually been changing to meet the needs of women and girls in Egypt. Miss Eva el Masri, who has recently received her A. B. degree from Smith College, brought to our minds the radical change which has taken place in Egypt during the last quarter of a century in regard to the position and treatment of women. The leading class of people, from whom we draw our students, practically all believe in educating their girls, and we have not a single student who puts on a veil before going out on the street. Many are going from here to higher education in universities and are even entering professional life, though there is still much objection to the latter on the part of many families.

Mrs. Parker, a Syrian, who sang several songs, was the first graduate of the college. It was just before her graduation exercises that Miss Kyle died so suddenly, and she received her diploma with the next year's graduation class. All the women who took part in the program are college alumnae, and Dr. Hassan Sadek Bey is the husband of a graduate. Dr. Nimr was present and spoke at the dedication of the college. His reminiscences were given in Arabic, so I could not follow them, but everyone seemed intensely interested.

Miss Badr has been in the college all these twenty-five years. I talked with her Thursday evening and she told me about the years of her companionship with Miss Kyle. She loved Miss Kyle very much and they were devoted friends.

Yes, Miss Kyle had a wide-reaching and a lasting influence on the lives of the women of Egypt. We thank God for the lives of such people whose faith in Him has been great enough to enable them to accomplish such wondrous works.



Cairo College for Girls

THE ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY GROVE CITY, PA., JUNE 21-25, 1935

A MESSAGE FROM THE PRESIDENT

OUR Annual Convention is drawing near and we are expecting to hear splendid reports of work done by our Secretaries and by our Missionaries from the Home and Foreign Mission Fields.

This would not be possible if it were not for the faithful persistent efforts during the year of individual members of the W.G.M.S. throughout the Church.

It is a beautiful message which Paul sent to the early Church at Thessalonica when he wrote: "In much affliction and joy you have sounded out the word of the Lord".

Throughout the Church there have been many problems to meet, but in humility and with joy and thanksgiving, many of these difficulties have been overcome. It is a common experience that we never really know what we can do until we are severely tested. There are life resources that are never used until the days of trial arrive. We would never know our latent abilities if they were not sternly called into action and often at such times, we find a closer fellowship with Christ.

During the Convention as we look toward the planning of work for the future, may we not be satisfied with present attainments but let us seek to have a higher and broader vision in witnessing for the Master in our Home and Foreign Fields, and may

we go to the June Convention with this purpose and the spirit of praise and prayer in our hearts for guidance.

In reviewing the life of the greatest missionary of the ages we see a great light thrown upon his pathway. Christ who called Himself the "Light of the world" shone into his heart and his life was re-directed. He became a great leader and could meet any situation with boldness and courage. Unafraid to meet the intellectuals of his day who invited him to speak from one of the most famous places of that ancient world, this man said "Him declare I unto you, whom ye ignorantly worship, For in Him we live and move and have our being".

Although once a persecutor this man became a powerful, persistent and persuasive preacher, not only to the Jews but also to the Gentiles. According to his own writings he was afflicted, tormented, beaten with many stripes, shipwrecked three times, driven recklessly on a stormy sea for many days, in perils among false brethren, imprisoned in chains, yet was able to say, "None of these things move me." "I am not only willing to be bound, but to die for Christ's sake". "I am in chains—but the word of the Lord is not bound".

Many are the lessons to be learned from the trials of Paul. He had

(Continued on page 520)

Grove City, Pa., "Where Education and Industry Unite"

GROVE City is an attractive college town of more than 6000 people. It is located in Western Pennsylvania, midway between Pittsburgh and Erie on the Bessemer and Lake Erie Railroad. It has good highways with bus service from every direction. The community is not only attractive and progressive but is noted for its wholesome moral and refined cultural atmosphere.

Grove City has many advantages. Ninety per cent of the people own their homes. It has 250 acres of parks and playgrounds, with lakes, concrete swimming pool, and ample facilities for picnics and recreation of many kinds. Also a country club with golf, tennis, swimming, boating, and fishing.

Grove City's water system is municipally owned. The water comes from artesian wells from the mountain sand and is filtered and softened. The borough owns and operates the electric light plant which is valued at \$369,000. Its service is efficient and cheap.

Two banks serve the community, the First National and the Grove City National. These have total resources of \$4,165,000. The two hospitals, the Grove City Municipal Hospital, and the Bashline-Rossman Osteopathic Hospital are furnished with 80 beds and the latest equipment. There are two hotels. A new Federal Post Office was dedicated two years ago.

Three up-to-date grade buildings and a large high school provide for the educational needs of the children of the town. The high school is well equipped and contains a large

auditorium. This year 739 students were enrolled in the High School.

A George Junior-Republic was established here for the reclamation of juvenile delinquents of Western Penna. More than 700 young people have received training here. A great majority of these have become good citizens and a number have made marked success in professional and executive positions.

At the election in 1934, the voters decided against the sale of liquor in the borough. Grove City has seven churches. Three of these, Presbyterian, Methodist and United Presbyterian, have a membership of 1000 or more each.

The Grove City Creamery, while owned by local capital, is leased by the U. S. Department of Agriculture for governmental experiments in by-products. Besides the usual dairy products, they make Swiss and Roquefort cheese.

There are many smaller industries but the largest one is the Cooper-Bessemer Corporation. They manufacture gas engines, oil engines, Deisel engines, and other kinds of machines. This factory covers eight acres and in normal times employs 1500 men. Many of the engines are sold to the U. S. Navy or are shipped to foreign countries.

The newest industry is the making of hand-forged aluminum articles. Two factories are making this artistic aluminum.

Grove City is also widely known for its college. The courage, the vision, the sacrifice of the citizens of the community made possible the establishment of a college, 59 years

ago. On April 11, 1876, Dr. Isaac C. Ketler, then 22 years of age, opened a school for higher learning with 13 students. He took up his duties with the same enthusiasm, energy, and vision which characterized his later life. By fall the school had grown to over 70. The school was soon chartered as Pine Grove Academy, later Grove City College. The first building was completed in 1879. Since that time there has been a steady growth in the college plant until at the present time its campus and buildings are valued at more than \$2,000,000 and in September of 1934, there were 670 students enrolled.

That development reflects the generosity and sacrifices of many men and women who believe in Christian education. It is a story that will never be completely recorded in any written record. The college is a visible monument, recording the mastery of difficulties, the solving of countless problems, and the refusal to accept defeat.

Dr. Isaac C. Ketler directed the college for 37 years. His were the plans that have been worked out in the new campus. He it was who labored incessantly for the college and who has left a tremendous impress upon thousands still living today. He founded a Christian college. He believed that the greatest character building force is faith in God and that "other foundation can no man lay than that is laid, which is Jesus Christ." Dr. Ketler died in 1913. His leadership has been passed on to his son, Dr. Weir C. Ketler, "a worthy successor of a noble father."

In 1931, three new buildings were

added to the college—the beautiful Harbison chapel, the new and completely equipped Science Hall, and the Isaac C. Ketler Memorial Dormitory for men.

The campus is one of unusual beauty with its elms, pines, flowers and shrubbery. It contains playing fields for men and women, tennis, and a large water area. The officers and Board of Directors of the Woman's General Missionary Society visiting missionaries, and those taking part on the program will be housed in the Colonial, the dormitory for women.

Throughout the years there has been a close and vital co-operation between the college and the community. The college has had the generous financial support of the community in every time of need.

The college is proud of the record of those who have gone out from its campus and who have made a constructive contribution in almost every field of human endeavor. Its nearly 3000 living alumni are found in 44 of the 48 states, the District of Columbia, and in 20 foreign countries. Among this number are many lawyers, physicians, scientists, and many, both of men and women, have entered business.

In the educational field, 8 are county superintendents, 38 are school superintendents, 63 are high school principals, 600 are high school teachers, and 48 are college professors. Two hundred ninety have been ordained as ministers and 65 have gone as missionaries. Grove City College has covered a large area with the net of its influence.

Grove City welcomes the W.G.M.S.

Grove City Church and Missionary Societies

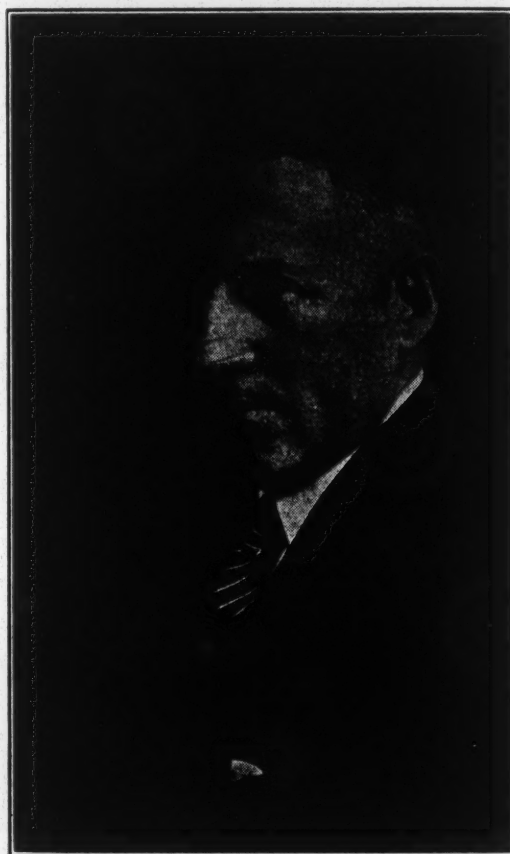
By Mrs. H. L. R. Anderson, Grove City, Pa.

A VISION of the future must have prompted some of the early Pine Grove settlers when they petitioned Butler Presbytery to establish a United Presbyterian church there. Briefly stated the reasons set forth were: first, Pine Grove was a rapidly growing village of about three hundred inhabitants four miles distant from the nearest United Presbyterian church; second, a number of United Presbyterian families living there could not attend their own church service. As the petition states "There is, we believe, abundant room, with God's blessing, to build up a flourishing United Presbyterian congregation within a few years without materially interfering with the interests of any other congregation." Looking over the past history of this church and her missionary societies we recognize the wisdom of their plan.

This petition was the result of meetings beginning April 6, 1879 and conducted by Rev. W. B. Barr, pastor of near-by Springfield congregation. Presbytery approved and communion services were held in the old Presbyterian church on September 9, 1879 with formal institution of the church the following day. Four of the twenty-nine charter members are still alive: Dr. Maria White of India (now retired), Mrs. A. B. McKay of New York City, Mrs. Maria Craig and Mrs. Margaret Frew of Grove City.

"The groves were God's first temples" and this congregation held many meetings in one of the beautiful pine groves for which the town

was named. Services were also held in Pine Grove Academy chapel. In May 1883 they worshiped in their first church building which burned nine years later. Then a brick church was dedicated in October 1893. Later



The Reverend Homer B. Hendrson, D.D.,
Pastor of the United Presbyterian Church,
Grove City, Pa.

purchased by Grove City College, it is now called Ivy Chapel. The present church building was dedicated July 11, 1909.

The church has enjoyed fellowship with the following pastors: W. B. Barr 1879-1885; J. C. McElree 1885-died 1886; James A. Reed 1887-1890; R. P. McClester 1890-1894; W. G. Martin 1895-1903; W. E. Purvis

1903-1924; Homer B. Henderson 1925—.

The following missionaries were connected with this congregation: India—Josephine White, Henrietta Moore, Dr. Maria White, Rev. and Mrs. W. J. Brandon, Rev. and Mrs. James G. Campbell, Sara Moore, Rev. LeRoy Dodds, Kate Wilson Crawford, Addaline Brandon; Egypt—Rev. and Mrs. W. C. Coventry, Margaret Moore, Elizabeth Hamilton, Nellie Smith, Helen Martin, Florence White, Lois Kingan; Negro—Lissa Jack Buchanan, Louise Sturgeon Stickney, Margaret Frew; Mountain People—Sara Conrad.

The church has maintained a continued growth to its present membership of 985. All departments of the Sabbath School are well developed. The Men's Bible class deserves special mention for its average attendance of 150 a Sabbath for the past six years. There are two flourishing Young People's societies and also alert Boy Scout and Girl Scout troops.

The Grove City church has always been a strong supporter of the missionary movement and now has five missionary societies with a combined membership of 268 and a Junior society with 43 members. In general these organizations follow the regular suggested program using mission study books and prayer cycles. Every fall all societies unite in a special association meeting with a guest speaker. Each society has a beautifully decorated booth displaying their canned fruits, vegetables, jellies, aprons, dresses, and quilts which are then packed for shipment to the Orphans' Home, Columbia Hospital, and Home

for the Aged. In all societies love and sympathy are extended to the unfortunate in the form of calls and flowers.

The Women's Missionary Society, organized in January 1880, pioneered in this movement and carried on the work alone for many years. Their activity early assumed a very practical form for, according to Dr. Maria White, "the church building took its birth in the missionary society". In their early history we find many interesting "firsts": first delegates elected to Presbyterial April 1881; first delegate to W. G. M. S. elected April 1886; first magazine subscriptions March 1890; first plans for Thank Offering April 1890. From this group came Dr. Maria White and Miss Elizabeth Hamilton and in it there have been many missionary mothers. The present membership of sixty-three holds high the torch handed down through the years.

A few members of the King's Daughters could tell you how a Sabbath School class of teen-age girls met thirty years ago and started an organization which today numbers sixty-five active and twelve associate members—then as now under the leadership of Mrs. R. E. English. This organization has been unique in the number of its meetings, approximately twenty-four each year, permitting many special features such as a picnic for the families, a dinner for husbands and friends, a surprise meeting, an all-day sewing. The various secretaries have their meetings stressed by pageants and speakers. To this group belong Miss Nellie Smith of Cairo, Egypt and Mrs. Campbell of Pasrur, India.

The Alice Dodds Society, organized in 1912, is the outgrowth of another Sabbath School class which felt an urge for missionary work. Their name honors their teacher and organizer. In this society were many young business women who decided to raise their funds by subscription and not by suppers or outside means. Today forty-three women find outlet for missionary stimulus in many practical ways in the Alice Dodds Society.

From six to sixty might introduce the Mission Circle—meaning members of course. It too was founded in a Sabbath School class of girls in 1914. Since then many girls in India have been indebted to the Mission Circle for their education and Christian training for this is a yearly project. Surely it is outstanding that their monthly attendance this past year was between forty and fifty. Their enthusiasm reached out to the

younger girls and in 1923 they started the Junior Mission Circle. The evening meal hour solved the problem of a meeting time for this junior group and around the festal board twenty-five or more college and high school girls meet from month to month. In this way they keep alive the missionary spirit and receive inspiration for a useful life. Five of these girls have been winners in our national Young People's oratorical contest.

The Juniors meet every Sabbath afternoon and have committed an unusual amount of Scripture—a firm foundation in the faith of their fathers. They stress missions and temperance this year.

This is written to give you the background of your hostess church. We are looking forward to the convention with pleasure for this is only another phase of the Master's work. Friends, a welcome awaits you.

A MESSAGE FROM THE PRESIDENT

(Continued from page 515)

many problems to meet but he also had the promises of God, to which he was safely anchored. He teaches us that life with faith in Christ can be triumphant. No storm can shake that faith, no darkness can quench that Light.

May the stimulating influence of

Paul who had such satisfaction in service, who was so faithful and fearless in witnessing for Christ, lead us to a faith that can say, "Lord Thou hast been our dwelling place in all generations". "In the name of our God we will set up our banners".

Mrs. E. E. Erskine



Greetings from Butler Presbyterial to Our Sisters of the Denomination

By Miss Bessie McCluny, West Sunbury, Pa.

LOOKING forward to the 52nd Annual Convention of the W. G. M. S., the women of Butler Presbyterial have in mind Psalm 48:1-2,

"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King."

Our Convention town which will welcome the women of the United Presbyterian Church, June 21-25, 1935, is located in the northwest corner of the Presbytery, in the "Heart of the Hills" of Mercer Co.

The Butler Presbytery comprises parts of Butler and Mercer counties and was organized on October 28, 1858. There were then 10 pastors working in 18 congregations and at present there are 17 pastors with 26 congregations, all except one maintaining a Women's Missionary Society. Seven of the original congregations are long past the century mark, and three others will reach it this year.

West Unity and Harmony, both organized in 1800 have a long record of strength and usefulness. Harmony, although not great in numbers, has the true missionary spirit and has sent out 17 ministers into the Lord's work. She also has the honor of sending out our own beloved Dr. Maria White, who has retired after giving almost a half century of her life to the work in India. She is named among the charter members of the Grove City congregation.

Springfield, one of our small congregations, organized in 1810, has given three sons from one family, T. Howard, Quincy, and John McDowell, to the ministry. Holyoke, also one of the smallest, provided three sisters, Misses Margaret, Henrietta, and Sarah Moore for missionary work in Egypt and in India. Slippery Rock, Union, and First Butler congregations were organized from 1805 to 1810, White Oak Springs in 1816 and Fairview in 1834. Prospect and West Sunbury in 1835 completed the first ten congregations. Fourteen others were added at intervals and the two youngest, Meridian in 1911 and Second Butler in 1912 make up the Presbytery.

The early records of the Women's Presbyterial cannot be found but it was organized during the year 1879 and two years later, on the evening of June 18, 1882, this body first met with the Presbytery, the women providing the exercises.

The Butler and Mercer Presbyterials jointly supported Miss Spencer, a missionary in India until 1908 when Mercer assumed her entire support and Butler asked for another assignment. Miss Laurella Dickson of Gurdaspur, India, was chosen and has been our special missionary since that time.

The Jubilee Convention was held at Fairview in 1929 and Mrs. M. D. Fritz of Butler prepared and read at that meeting a complete history of the Presbyterial. This, together with the early records was lost in a fire in the home of Mrs. Fritz.

There are 27 Women's, 11 Young

Women's, and 16 Junior Missionary Societies, with a total membership of 1803 and 4 Little Light-Bearers with 126 members. The Annual Thank Offering in 1933 was \$2,680 and the contribution to the Women's work was \$6396.

Some of the Presidents have been Mrs. M. D. Fritz, Mrs. A. M. Douthett, Mrs. A. H. Weihe, and Mrs. C. C. Braham of Butler; Mrs. T. V. Dugan of Meridian; Mrs. R. E. English and Mrs. Lillian Brandon of Grove City. Mrs. Mary Montgomery of Grove City held the office of Treasurer for many years and was followed by Mrs. Merle Montgomery, Mrs. C. A. Atwell, and Mrs. C. R. Humphrey.

Two conventions are held each year, in May and October and during the past two years, Prayer Groups have been organized in some of the societies. Early in the year a call to Prayer was sent out by the President, Mrs. F. S. Smith and members from all the societies met in a Prayer Retreat at Slippery Rock on Nov. 1st.

Mrs. Smith's message to the women of the denomination is this:

"We greet you with an expectant spirit and a praying heart. At present the members of this great convention are widely separated yet the distance is short by way of the Throne. May we be much in Prayer that the women throughout the denomination may be aroused to their responsibility and opportunity, and be more zealous in the cause of Righteousness. May there be heart searching which makes possible the abiding presence of the Holy Spirit. May we pray that above all else God's name may be honored and the Kingdom advanced as never before."

Butler Presbyterial is the official host, with the Grove City church handling all the local details and we extend a hearty welcome.

Presbyterial Officers:

President: Mrs. F. S. Smith, Grove City, Pa.

Recording Secretary: Mrs. R. J. Snedden, Butler, Pa.

Corresponding Secretary: Mrs. R. C. Sherrard, Petrolia, Pa.

Treasurer: Mrs. J. J. Campbell, Grove City, Pa.

WOMANHOOD TODAY

We thank Thee Lord for Thy sweet heart of grace
 Revealed in womanhood in these black days;
 For her high courage under bitter stress;
 For her new sphere of usefulness;
 For her heroic fortitude in loss;
 For her most patient bearing of the cross;
 For her seizure of the times dire needs;
 For her sweet sum of self-denying deeds;
 For her self-adaptation to the claims
 Of these new days.

—John Oxenham.

FIFTY-SECOND ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY

Grove City, Penna., June 21-25, 1935

Convention Theme - - "Witnessing for Christ".

Convention Text - "Ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth". Acts 1:8.

PROGRAM

Eastern Standard Time will be observed during the Convention. All sessions of the Convention will be held in the First United Presbyterian Church.

FRIDAY EVENING—7:30 O'Clock

Mrs. Charles P. Proudfit, First Vice President, Presiding

Organ Prelude

Devotional Service.....Mrs. Proudfit

Greetings.....Mrs. F. S. Smith, President Butler Presbyterian

Greetings.....The Reverend Weir C. Kettler, D.D.,
President Grove City College

Response.....Mrs. J. D. Sands, President Women's Board of Directors

Solo.....Miss Mary Selkirk Burgess

President's Address—"Witnessing for Christ"

Convention Song

Presentation of Women's Board of Directors, Convention Officers and Magazine
Committee

Presentation of Local Committee.....Mrs. R. E. English, Chairman

Announcement of Credential Committee

Prayer and Benediction.....The Reverend H. B. Henderson, D.D.

SATURDAY MORNING

9:00—Devotional Service

9:15—Business

Minutes

Adoption of Program

Report of Credential Committee

Roll Call

Appointment of Committees

10:00—Review of the Year's Work

Recording Secretary.....Miss Jennie B. Wallace

Statistical Secretary.....Mrs. Edgar B. Murdock

Literature Secretary.....Mrs. A. J. Randles

10:30—Quiet Hour—"Our Sacrifice of Praise".....Miss Dora B. Whitely
"Let us offer the sacrifice of praise to God continually."—Hebrews 13:15.

10:50—Review of the Year's Work

Treasury.....Mrs. J. B. Hill

Ministerial Relief.....Mrs. J. B. Hill

Finances.....Mrs. Arthur B. McBride

Testaments and Annuities.....Mrs. Harriet S. Boobyer

Work in India and Ethiopia.....Mrs. J. D. Sands

11:55—Closing Prayer

12:00—Recess

SATURDAY AFTERNOON

Mrs. Joseph S. Mason, Second Vice President, Presiding

1:30—Devotional

1:45—Review of the Year's Work

Indian Department.....Mrs. Arthur McBride

Negro Department.....Mrs. Ada Kerr Wilson

Home Mission Department.....Mrs. Wm. S. Cook

2:30—Girl's Quartette

2:35—Greetings from Sister Denominations in Grove City.

2:50—Quiet Hour—"Our Service".....Miss Nellie Smith
"Let us have grace whereby we may serve God acceptably". Hebrews 12:28.

3:10—Closing Prayer

3:15—Recess

RECEPTION

SATURDAY EVENING—7:30 O'clock

HOME MISSION NIGHT

Mrs. Wm. S. Cook, Mrs. Ada Kerr Wilson and Mrs. Arthur McBride, Presiding
 Devotional Service.....Mrs. Maude Morrison
 Address—"Children of the Red-Man".....The Reverend Arthur Petrie
 Solo.....The Reverend Ray M. Davis
 Address—"What the Church Has Done for the Negro"....Mrs. Betty Taylor Groves
 Address—"The Handclasp of Friendship".....The Reverend Ray M. Davis
 Benediction.....The Reverend H. Glenn Stephens

SABBATH MORNING

Worship with Local Churches

SABBATH AFTERNOON

3:00 O'clock

Memorial Service

Communion Service

The Reverend Homer B. Henderson, D.D., Presiding, assigned by neighboring Ministers.

SABBATH EVENING—7:30 O'clock

FOREIGN MISSION NIGHT

Mrs. J. D. Sands, Presiding

Devotional Service.....Miss Frances Brown
 Address—"India".....Miss Vida J. Graham
 Address—"Egypt".....Miss Anna B. Criswell
 Music.....Men's Chorus, Second Church, Butler, Pa.
 Address—"The Sudan".....Miss Elizabeth McKibben
 Address—"Ethiopia".....Mrs. Ruth L. Walker
 Benediction.....The Reverend W. E. Purvis, D.D.

MONDAY MORNING

9:00—Devotional Service
 9:15—Business
 Minutes
 Reports of Committees
 Memorial
 Place
 9:50—Review of the Year's Work
 Thank Offering.....Mrs. O. H. Milligan
 Temperance and Reform.....Mrs. Harriet S. Boobyer
 10:10—Report of Benevolent Work
 Women's Association.....Mrs. Craig Smith
 Women's Association of the West.....Mrs. Ralph Smith
 10:30—Quiet Hour—"Our Submission".....Miss Marion Paden
 "Let us lay aside every weight and the sin which doth so easily beset us—
 Looking unto Jesus". Hebrew 12:1-2.
 10:50—Review of the Year's Work
 Young Woman's Department.....Miss Ida B. Little
 Parsonage Department.....Mrs. W. P. Wiegeling
 Egypt and the Sudan.....Mrs. J. D. Sands
 10:55—Closing Prayer
 12:00—Recess

MONDAY AFTERNOON

1:30—Devotional Service
 Girl's Chorus
 1:45—Report of Year's Work
 Junior Department.....Mrs. W. R. McMunn
 2:00—Junior Presentation—"The Song they Sang".....Juniors, Grove City, Pa.
 2:30—Annual Report of the Junior Missionary Magazine
 Financial Report.....Mrs. W. R. McMunn
 Editor's Report.....Mrs. Joseph M. Heagen
 "Young America".....Juniors First Church, Butler
 Junior Presentation
 3:00—Address—"Lifting the Standard".....Mrs. Harriet S. Boobyer

- 3:25—Solo Miss Katherine Bishop
 3:30—The Children of our Home Mission Fields.
 (Short talks by Missionaries in City, Mountaineer, Negro and Indian Work)
 4:00—Quiet Hour—"Our Steadfastness".....Miss Vida J. Graham
 "Let us hold fast the profession of our faith without wavering; for he is
 faithful that promised". Hebrews 10:23.
 4:20—Address—"Our Young People".....The Reverend J. Calvin Reid, Ph.D.
 4:55—Closing Prayer
 5:00—Recess

MONDAY EVENING, 7:30 O'clock

THANK OFFERING SERVICE

Mrs. O. H. Milligan, Presiding

- Processional Thank Offering Bearers
 Devotional Service
 Pageant—"What Shall I Render?"
 Presentation of Thank Offering by Presbyterials
 Benediction.....The Reverend Samuel Gamble, D.D.

TUESDAY MORNING

- 9:00—Devotional Service
 9:10—Business
 Minutes
 Report of Credential Committee
 Roll Call
 9:50—Report of Prayer Groups.....Mrs. Charles W. Fulton
 10:00—Prayer Around the World.....Led by Mrs. Fulton
 (All members of the W.G.M.S. in America and Missionaries and others in
 our Foreign Fields are asked to unite with us in prayer at this time.)
 10:20—Report of Nominations Committee
 Election of Officers, Board of Directors, and Magazine Committee
 10:50—Folks and Facts from Foreign Fields
 By Missionaries from India, Egypt, The Sudan and Ethiopia
 11:55—Closing Prayer
 12:00—Recess

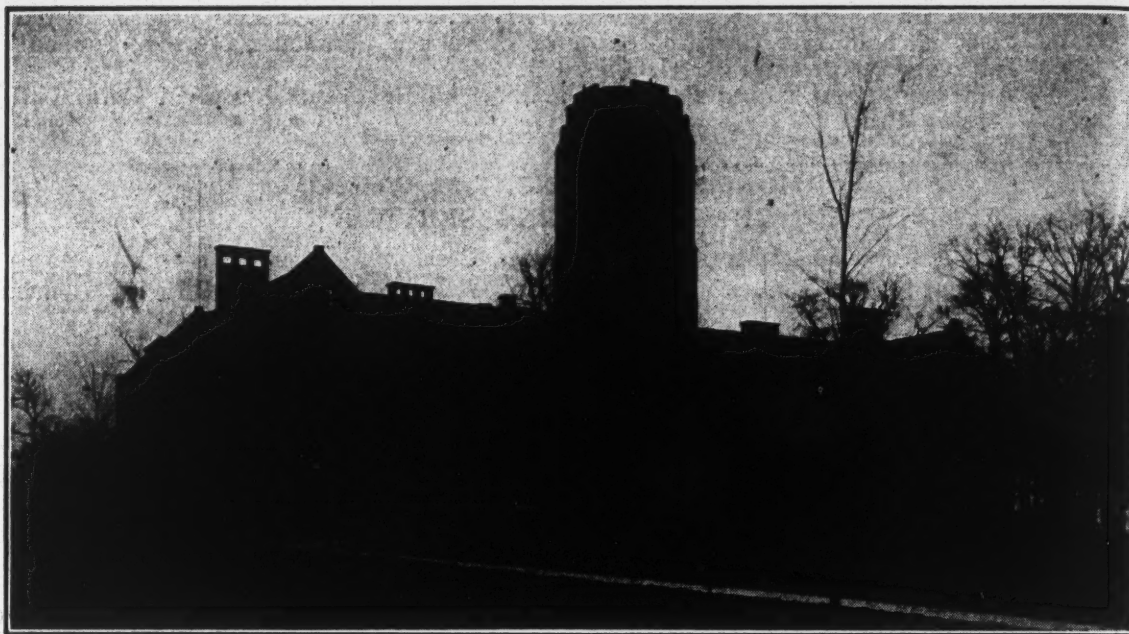
TUESDAY AFTERNOON

- 1:30—Devotional Service
 1:45—Reports of Committees
 Resolutions
 Recommendations
 2:10—Address—"Veiled Forces on India's Frontier".....Mrs. D. Emmet Alter
 2:35—Annual Report of The Womens Missionary Magazine
 ; Treasurer.....Mrs. Fannie P. Moore
 Editor.....Mrs. John P. White
 Presentation—"The Missionary Wheel"
 Magazine Shower
 3:10—Address—"Witnessing in Ethiopia".....Mrs. Ruth Lobaugh Walker
 3:35—Solo.....Mrs. Harold Thompson
 3:40—Presentation—"Ourselves—Others".....Y.W.M.S., Slippery Rock, Pa.
 4:00—Quiet Hour—"Our Separation".....Miss Louise Scott
 "Let us go forth therefore unto Him without the camp, bearing his re-
 proach." Hebrews 13:13.
 4:20—Report of Tellers
 Introduction of New Officers
 Recognition of former Officers of the W.G.M.S. and of former members
 of the Board of Directors
 Presentation of Awards
 4:55—Closing Prayer
 5:00—Recess

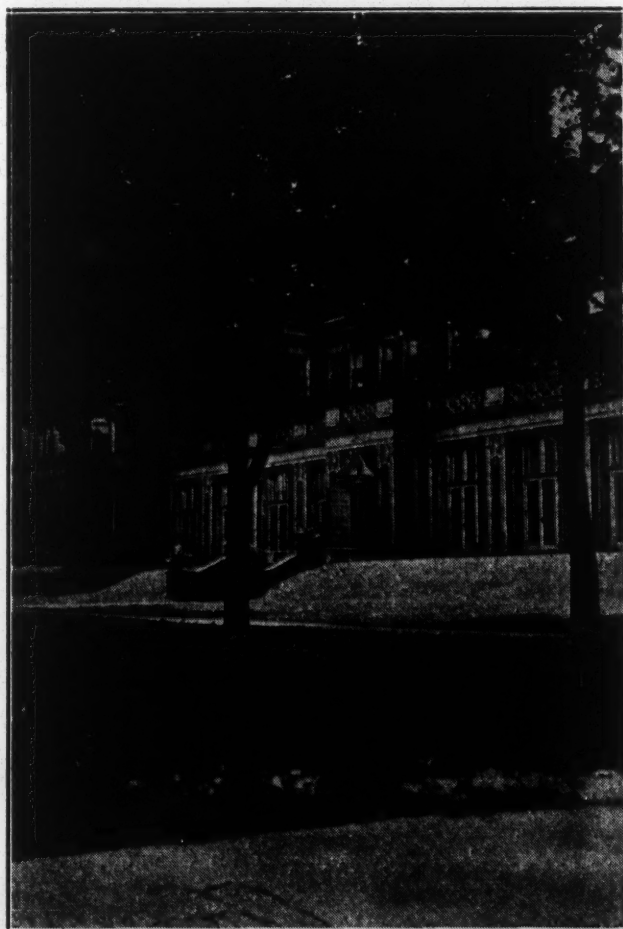
TUESDAY EVENING—7:30 O'clock

- Devotional Service.....Miss Dora B. Whitely
 Music.....Men's Chorus, First Church, Butler, Pa.
 Address.....The Reverend J. Alvin Orr, D.D.
 Consecration Service.....Mrs. J. D. Sands
 Benediction.....The Reverend H. B. Henderson, D.D.
 Adjournment

GROVE CITY COLLEGE, GROVE



Hall of Science, Grove City College, Grove City, Penna.

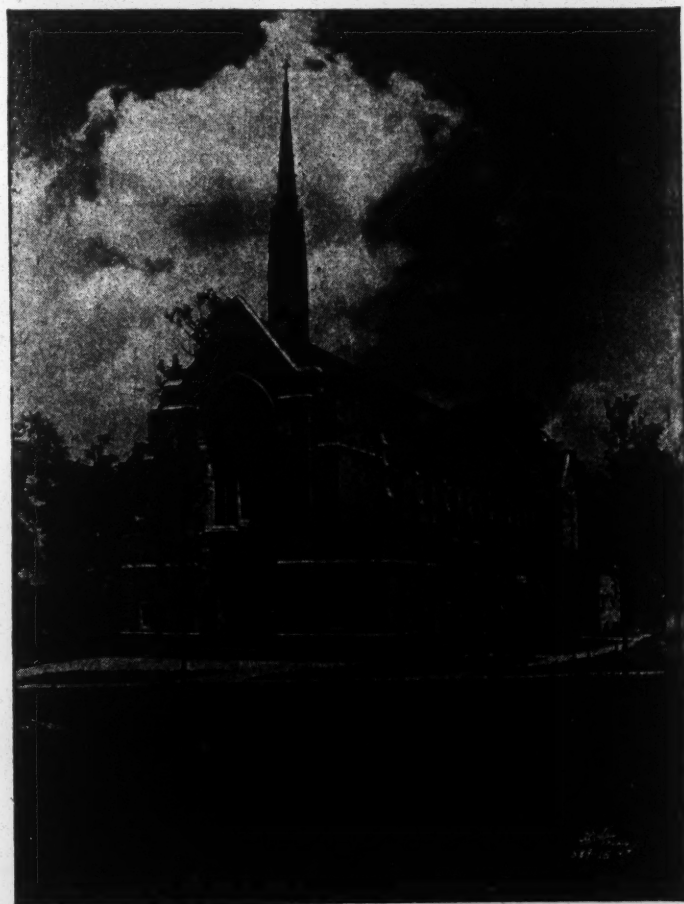


The Colonial, Dormitory for Women

CITY, PA., THE CONVENTION CITY



Academic Procession Bridge across Wolf Creek, Campus, Grove City, College



Harbison Chapel, Grove City College, Grove City, Pa.

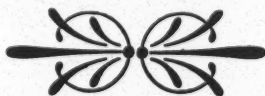
NOTICE! ! ! ADDITIONAL TRANSPORTATION INFORMATION FOR DELEGATES TO W.G.M.S. AT GROVE CITY, PA.

So far as we can ascertain it would be better for those in the East and the far West to purchase R.R. tickets to Pittsburgh, Pa., where we have made arrangements to go to Grove City by bus. The round trip ticket from Pittsburgh to Grove City will be \$3.00; single fare, \$2.25, using the Harmony Shortline service. The bus will leave Pittsburgh at 12:30 P.M., Eastern Standard time, Friday, June 21. Bus terminal in Pittsburgh is at 210 Tenth Street, opposite the Fort Pitt Hotel (a block and a half from the Union Station).

For those who find it more convenient to go to New Castle, Pa., we have arranged bus service from there to Grove City, \$1.50 a round trip. Busses from New Castle for Grove City leave at 10:50 A.M., 2:50 P.M., and 6:50 P.M. (new schedule) from Welsh Bus terminal at Y.M.C.A. on the square. Passengers on this bus line must have identification cards in order to purchase tickets at special rate. Send Mrs. Wiegeling the time you will arrive in New Castle and she will send you your card.

In order to make arrangement for sufficient busses we must have the names of all desiring transportation. Please send your name to Mrs. W. P. Wiegeling, 352 Alameda Avenue, Youngstown, Ohio by June 10th and state from which place you desire transportation.

All bus service on Eastern Standard Time.



The Colonade of the Colonial, Dormitory for Women.
In this beautiful room many of those attending the Convention will have "moments" of rest between sessions of the convention.

FOREIGN CORRESPONDENCE

INDIA

Mrs. R. R. Stewart, Editor, Rawalpindi, India

A TEACHER

By Miss Jean Morrison, Rawalpindi, India

PLEASE forgive me for writing of a Man Teacher in a Women's Magazine! It is a typical case of a certain class of Hindu convert and applies to men and women. A friend of mine had a part in this experience and the story, as told by her, has lived in my heart for years and I have again and again seen the ups and downs of this life exemplified in Hindu converts.

It is a south India story and Hinduism there is much stronger and more castebound than in the north. My friend was not a missionary but did a good deal of social service work because she was interested in Indian life.

One evening as she was sitting on her verandah a young Hindu came and said—"Lady, may I enjoy the peace of your verandah for a little while? I am so troubled, so troubled." He was a high caste Hindu, belonged to a priestly family, had attended a Mission High School and had learned of Christ there and from that time on he never ceased to study the Christian Scriptures. He was a college man, well trained, had joined the Government Educational Service and had lately been posted to the Government High School in this little city. In this new post he met a Hindu convert full of flaming zeal and overflowing joy and was convinced of the need of confessing Christ in baptism. He went to see a missionary in another town and it was settled that he should be baptized; the news leaked out and at once his family and friends armed against him. He was married but his wife still lived in her father's house, she was only a child, his

father-in-law wrote him that he should never have her if he became a Christian: He felt that this matter could wait; his daily and hourly trouble was his Mother! She was a widow and lived with him, she was a strong character and had always had great influence over her son, now she offered fierce and relentless opposition; she not only reviled him in private but in public as well and his sensitive soul shrank from this; however, he was quite determined on baptism. His mother got hold of a letter that came to him from the missionary who was to baptize him and a furious uproar ensued, his mother was mad with rage and the neighbors joined with her and the whole town was stirred. He was closely guarded day and night but they had to allow him to go to school and do his work. My friend stopped in the school to see him, he seemed bewildered and troubled by the ill will and the opposition; on invitation he came to see her later in the day but his mother followed close on his heels and stood in the verandah shouting foul abuse of the English woman; he was deeply humiliated, they could not talk so he went home with his mother.

My friend did not try to influence him religiously, only encouraged him to stand by his convictions and not be intimidated. After this he was not allowed to come and see her so she again went to the school, on the way she met his mother and she said—"Where is your son?" The Mother looked at her with a face of stone and said—"I have no son." In the school she found a group of Hindu friends surrounding him, they were telling him to serve Christ in private but not to break caste, he kept saying to them again and again—"I love the Lord Jesus Christ, I love the Lord

Jesus Christ." They replied, "That is all right as long as you don't break caste." He made no promise so they called his Mother, who came tearing her hair and beating her breast, shrieking and screaming. He could not bear it, "Take her away" he said, "I will do anything she likes." He could stand no more. My friend was not able to see him again nor to reach him by letters, her own work suffered, the Hindu girls to whom she was teaching needlework were withdrawn from her classes, not a child was allowed to enter her house. A Hindu convert of many years standing, widow of a high official, well known and respected, yet at this time she was ostracized and persecuted. Finally the young man took leave from his school work and slipped away to a distant town where he was quietly baptized and where he stayed for some time. Perhaps the persecutions he had endured had unmanned him, perhaps he expected the Christian circle he had entered to be more like Christ than they were, but in some way his ideals were not fulfilled and he refused to join the church and finally returned to his work in the Government School where he told them that he was baptized and was a Christian.

The friendlessness of those days was hard to bear, his Mother would not live with him, he was an out-caste, he had to go far away on the other side of the river to bathe and wash his clothes, the washerman refused to work for one who had broken caste. The other Hindu teachers in the school avoided him as one who had the plague. His young Hindu wife was permanently withdrawn and pronounced a widow. He was so lonely that he asked the Christians to arrange for his marriage but they refused to help him because he had not joined the church. Finally he married a rather low caste Hindu girl who was an orphan. Since she was a Hindu there was no Christian fellowship for him in his home. Two children were born to them and he

taught them the Christian faith.

When Hindus came to discuss religion with him he witnessed in these words—"I am satisfied beyond measure with the Lord Jesus Christ. If any man once sees the heart of Jesus he is sure to love and follow Him. If once anybody feels the love of Jesus he is surely a new man. I am fresh and happy when Jesus is with me—I am sorrowful and weak when I forget Him. All my power is His, I give my heart to Jesus, I fly to Him, I know how my Lord Jesus told, and is telling me, that He is my Relation and Friend."

Social service appealed to him strongly, he felt that he was following Christ in serving others, but the Hindus rejected his service so later he began to go to the Temples where animals were slaughtered in cruel fashion for sacrifice. He begged the people to offer their gods sweet smelling flowers and fragrant herbs instead of blood; he was a persuasive speaker and some heeded him, for at one Fair the animals killed were lessened by half through his efforts.

He died in a Christian Ashram and then the people in the town where he had worked claimed his body, saying he was their Christian Saint. They canonized him, set up a memorial and acknowledged that he had a wonderful power in his life. So this life of gentle, loving service worked a greater work in death than in life.

(The missionary who knew him best wrote a history of his life, from which I have drawn on this for material. J.M.).

INDIAN ARROWS

Commissioner Collier said at the Haskell celebration: "I consider that Henry Roe Cloud is the most representative living Indian, within the United States. He is the Indian faithful to his race, to its peculiar genius and its living past, and he is an Indian who confronts the modern world on its own ground".

THE SUDAN

Mrs. R. F. Shields, Editor, Khartum, The Sudan

THE BURIAL OF A CHIEF

Early on a Sabbath morning, the wailing from the nearby village told us that Shawish was dead. The end of life had come to a man who, being the chief of the village nearest to the Mission, had been hearing the Gospel from the day when Drs. Giffen and McLaughlin, in spying out the land, found the knoll covered with palm trees which they later named "Doleib Hill." His son was the first Shulla to be baptized. His daughter was the first woman Christian of the tribe. But Shawish remained adamant and hostile to the end.

"A TIME TO DIE"

Just how the end came, the world will never know. A Shulla king does not die a natural death. This is in imitation of the founder and first king of the tribe, and also because of a superstition that if the king should become ill or senescent, plagues will come upon the flocks and herds and crops. This custom is carried over also to any chief who is a descendant of the king. And though senescence becomes senility, eventually the chief must die. He usually determines the time himself; he makes his will; he names the people who are to carry out the funerary honors; he indicates where he is to be buried; and he decides who is to be his executioner. Failing this, the people indicate to him that he is to be despatched. And on a certain morning the wailing and the drums announce that the chief is gone.

Shawish did not die in the village in which he had indicated that he should be buried. His body was carried there on a bier made of ambatch (a porous wood of the marshes). And though he was old and mean and hated, still he was royalty and must be buried with due ceremony. One day was spent in preparation. The grave was dug inside a hut.

A Shulla is buried at full length. The grave is dug with a chamber at one side, in which the body is laid on a cow-skin and is covered with another skin. Slender sticks, woven together with strips of hide from the sacrificial ox, are laid against the opening and the chamber is then sealed with mud before the grave is filled in. A commoner is buried outside his hut but prominent people are buried inside. Ordinarily the burial would have taken place the same day, but rain slowed up the proceedings and the low places of the country are so full of water that travel is very difficult and the crowds could not come. Also this rich man's family had provided beer with such liberality that no one was in a mood to work. Quarreling was pretty general. And in consequence it was nearly mid-day of Monday before the funeral ceremonies began.

THE FUNERAL DANCE

These were held in the large open space in the center of the village, used ordinarily for tethering the cattle. The onlookers were seated around the walls of the huts surrounding this space. The warriors of the local village were the first to perform. Dressed in their war-dance costumes, they came charging into the field from a corn patch. Each was carrying in his left hand a large shield made of hippo hide or crocodile skin, while in his right hand he brandished a gleaming spear. The shoulder cloth which is the ordinary dress of the Shulla man had been laid aside. Black bodies were decorated with weird designs in brick dust and ashes. Holes pierced in the ears for rings, held also feathers or flowers or porcupine quills. There were beads of every color around neck or waist or ankle. Many wore a leopard skin tied about the waist and falling down behind, others a hyena

skin or that of some wild beast, while some must be satisfied with only the skin of the humble goat. Several had bells tied to their elbows which jangled ceaselessly. There were some who showed the elaborate coiffure of the Shulla (though this is now going out of vogue) but most of them had some other decoration. Some had the hair well oiled and then rolled into tiny balls with brick-dust and this stuck with feathers—some short and some long and plummy. But the majority wore some kind of head-dress. The son of the deceased (who did not take part in the dance) wore a very narrow strip of some long animal hair which, being dark at the base and reddish yellow at the tip, sat on his head just like a nimbus. There was a little crown of white ostrich tips perched at a rakish angle over the wearer's left eye. There was a cap of the long white hair of the colobus monkey. There were other crowns of black ostrich feathers. There were some circles of billy-goat whiskers and the long hair of the cow's tail. One man was very gay in the inverted lower beak of a pelican. Another had the horns of a gazelle. There was one who wore an ingenious construction from a piece of tin-foil salvaged from a mis-

sionary's waste-basket. And none was more conspicuous than a strapping big fellow strutting about in a little girl's straw bonnet.

Each group of warriors was accompanied by a trumpeter who blew the long, spiral horn of the kudu. During a part of the ceremony this was blown full blast, but most of the time it was muted by a hollow gourd placed over the end and this gave out the most doleful sound. These warriors marched, four abreast, round and round the circle of the village all singing lustily. They were preceded by some women of the deceased's family who executed a kind of a dancing step, leading in the singing, and occasionally giving a kind of wailing shriek. Each carried something that had belonged to the old chief—one an old Arab sword in the scabbard, one a decrepit old umbrella with half the ribs missing, one a hippo hide cattle whip, one an old walking stick, etc. At intervals one of the old men, or a witch doctor, would stop the march and give a loud harangue at which there would be a great outburst from the men and thrusting of spears and banging of shields. At other times they would all stop and kneel behind their shields, peering out as at an enemy



At the funeral of the Sudanese chief Doleib Hill

and then they would charge wildly at some point in the circle and make as though to hurl their spears at the evil spirit or at Death and drive him from the village. They also drew in closely surrounding the drums and gave a song and spirited dance there, with spears and shields waved high above their heads.

After this had continued for about a half hour this group retired. In the meantime a banner had been seen waving above the high corn surrounding the village, and now there appeared a company of warriors from a neighboring village, dressed like the first and with similar accouterments, who went through the same maneuvers. Following these a third flag came leading a third village group, and then a fourth. At the end all four companies marched together until we seemed to be looking out, from the place where we had to sit on the ground, into a great forest of long black legs, hundreds of pairs of them, marching, marching; and the charges of some of the spearmen seemed uncomfortably close and altogether too realistic.

THE PROCESSION

A group of women had formed in line with large pots on their heads.

These went to the swamp nearby to bring water for mudding the grave. They were led by an old woman carrying a shield made of giraffe skin and a very large, broad spear and were followed by another woman ringing a cowbell. When they approached the hut where the grave was, they presented their pots with faces averted.

Following the exhibition by the warriors, they all disappeared into the cornfields. Then the district chief and the old men went about driving everyone out of the village except the close relatives, some old men and women, and the Americans. Then a large company of women appeared and formed a close line across the open circle so as to screen from the rest of the village the house in which the body lay and the one in which the grave was dug. These women, led by one who stood well out in front, sang a weird song while some of them danced about and the remainder shuffled their feet in splendid rhythm. Under cover of this human screen (the women were all facing away from the grave) the procession came bearing the body to the grave. The man's son and daughter were leading. Behind them



Funeral Procession led by Chief's wife

came some women who were said to be his widows—there was an alarming number!—and then old men carrying the body wrapped in a white cloth and laid on a cowskin. Although everyone was standing with averted face there was an attempt to walk with another cloth held to screen the bier. (We Americans asked if we should turn away too, but the master of ceremonies said there was no necessity as we were not enemies, which would indicate that faces must be averted lest some one evilly intentioned should disturb the spirit of the dead or bring misfortune upon the bereaved). The body was followed by more women of the family, the first carrying on her head the ambatch bier upon which the body had been brought from the scene of death to that of burial, another the spear which is the emblem of chieftanship and which will eventually pass to his successor, another the old man's shield, and one carried a spear wrapped in a cloth evidently possessing some special sacred quality but whose exact significance we could not learn. When the procession reached the cornstalk enclosure in front of the hut which housed the grave, the relatives who walked in front turned and formed a line with their backs to the opening. The pall-bearers entered the hut and the cloth was held in front of the door so that none might see the burial. The women who carried the various emblems formed in two lines immediately in

front of the door, also with faces averted.

At a signal, the warriors all returned to the circle and led by the women bearing the chief's spear, the covered spear, etc., they marched round and round, singing and whacking their shields and waving their spears. This march was brief, following which the woman bearing the ambatch bier struck off through the cornfield and was followed by all the warriors to carry this token through all the villages of the section as far as time and circumstances would permit after which it was burned. During this interval a sacrificial ox was killed in the village. One had been slain outside the village before we arrived, and other animals were sacrificed later. The women danced around the circle alternately singing eulogies of the deceased and shrieking the death-wail. When the warriors returned to the village, they also engaged in another dance around the drums before the company dispersed at sunset. The meat of the sacrifices was distributed according to custom among those who had part in the burial.

There will be other ceremonies and dances at stated intervals, with wailing and mourning, with animal sacrifices according to the social importance and the financial status of the deceased, before the spirit is appeased and Death will leave the village.

Ried F. Shields.

SEED CORN

A handful of seed-corn to feed all mankind,
The king and the peasants, the sick and the blind;
The white and the yellow the brown black or red
Regardless of color, they all must be fed.
A handful of seed-corn, O what will it yield?
Each kernel a Christian, the world is the field.
Wherever they're planted, God made them to grow
The harvest and increase, He only can know.

H. L. Miner.

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.

Thank Offering Secretary

905 Publication Building, 9th St., Pittsburgh, Pa.

GIVE CHRIST THE BEST

Christ wants the best. He in far-off-ages
Once claimed the firstling of the flock, the finest of the wheat;
And still He asks His own with gentle pleading
To lay their highest hopes and brightest talents at His feet;
He'll not forget the feeblest service, humblest love;
He only asks that of our store we give to Him
The best we have.

Christ gives the best. He takes the hearts we offer
And fills them with His glorious beauty, joy and peace.
And in His service, as we're growing stronger,
The calls of grand achievements still increase;
The richest gifts for us on earth, or in heaven above
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? O friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave us His precious life upon the cross;
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best we have.

Selected

THANK OFFERINGS IN INDIA

It was a hot summer morning in the Punjab. Merriam Bibi, with a reed broom tucked under her left arm and her baby on her other hip, leaned against the mud wall of a narrow village street and contemplated the copper coin in her hand. Why had Wali Mohammed's mother cast it at her feet on this particular morning? For years she had swept out their court yard, had cleaned the drains, and carried off the refuse but seldom had a coin come her way. The rice and other grains paid in kind to the village sweepers were handed to the baby's father. It was enough that the head of the house received the allotted portion. She had heard that Wali Mohammed's father had returned the day before from the regiment and

that his sister was to be married the following day. Yes, that must be the reason why they were especially happy and were giving alms to the poor.

She, too, had reason to be happy, she thought as she looked down at Fazil Ilahi, asleep on her hip. His eyes were well now. The doctor in the Mission Hospital in Sialkot had bathed and treated them for three weeks. Then when they came home she had given them an eye-wash and a piece of netting to put over the baby's face as he slept. Merriam Bibi didn't understand why but the doctor had told her that flies made his eyes sore and because the doctor had given it, she would use it. The small-pox epidemic had taken its toll in deaths and disfigurements the past winter but her family had escaped.

At the insistence of the Missionary and the pastor, the Christians of that village had had their families vaccinated by the government vaccinator the autumn before and so they had escaped. Would that her parents had known when she was a child! Then her face would not be all pox-marked to-day.

Yusuf, her eldest son, was doing well in the village work and when she and his father were old and tired, he would be able to carry on the trade of his father. Daud, the second lad, was in the Christian Training Institute in Sialkot. It had been difficult to gather together the few clothes and blankets necessary for him and to pay his small fees but now that the missionary had received a scholarship for him from a friend in America, it was easier. Word had just been received that he had passed the Middle Examinations with credit and he was to go on through high school and then train for the ministry. The other three children at home were soon to be in school, too. It is true one of them had gone to the village school for a couple of days, but when the Hindus and Mohammedans had refused to send their children as long as he was there, it seemed best that he should forego an education. Now the pastor's wife was opening a school for the Christian children of three neighboring villages. Merriam Bibi had no desire that these little ones should go to grammar school even. It was enough that they should have one Sahib in the family. It would be splendid, though, if they could learn to read their brother's letters and be able to answer them themselves rather than have to employ the village letter writer.

It was well, too, with the other child, Lakshmi, the little blind girl who, as a baby had lost her sight through fever and neglect. Her mother had not wanted her to go to the Blind School at Rajpur. There were many things a blind child could do to help her mother in a village home. She could hold the baby when he cried

and could amuse him in different ways. She could grind the daily portion of wheat each morning. It didn't take eyes to make the stones go around. But the missionary and the pastor had pled with her and with the child's father and had finally won when all expenses were assured by a Sabbath School in America. Last summer Lakshmi had come home for her vacation after two years at school. She had taught the women Bible stories and verses; had taught them to sing many psalms and songs; and had even read to them from the Bible. It still remained to them a mystery how she could run her fingers over the pages and read the stories to them but they had seen it done with their own eyes. She wore a sweater that she had knit herself. Knit in stripes of different colors. She, a blind child had done that! She had taught two of the younger women to knit, too. In ten days she was coming home again. What would she teach them this year? Yes, Merriam Bibi was happy and thankful.

Thankful! That word reminded her of a little earthen jar in a niche in the wall of her home. She would go home and put this coin in that jar. Only two other coins had been dropped in; one when the baby's eyes were healed and one when Daud's examinations had been so successful. Slowly and erectly, as one accustomed to carrying burdens on her head, she passed down the street, turned into a narrow lane that brought her to the despised quarter of the village, lifted the chain from off the hasp at her door, crossed the courtyard, entered her one-roomed mud house, and with a prayer of thanks dropped the coin into the earthen jar.

Three other coins joined it as summer passed and autumn came with news that the missionary and the Bible woman would come the following Wednesday to hold the Thank Offering Meeting. Merriam Bibi decided that she would ask them to hold their meeting in her courtyard. There was no church and no land on which

to build one. Synod hoped to buy land for them in several years when with their own hands they would build a church. Then for the first time in 4,000 years Merriam Bibi and her people of that village would have a building in which to worship. This time, though, they would meet in her courtyard. She would bring out her wedding bed for the missionary and the Bible Women to sit on and she would spread on it the pretty print spread. The little stool would suffice as a place to put the Thank Offering jars.

A bright November day found fifteen women and some thirty children squatting around that bed and listening to the message. They had joined heartily in the psalms they knew and they were trying hard to listen but their minds would wander to those jars. Just how much did each jar contain and how much would the total be? Ibrahim, a Christian lad of eleven summers, and a village goat herder by trade, had let his goats wander into the land-owners grain fields and had suffered a heavy fine. The mother of Ibrahim had little to drop into her jar that year. Daniel's father had been ill with tuberculosis for ten months, and though he and his mother swept long hours each day, they had barely earned enough to feed seven hungry individuals. The mother of Daniel had put in just two coins.

Thirteen jars were to be broken. Thirteen times the pestle of the little spice mortar beat against a jar and thirteen times the broken fragments were gathered up and the coins counted. The sum amounted to two rupees and three annas, approximately sixty-five cents. There were other gifts, too. The mother of Yaqub had brought a chicken. It was small and not fat but it would bring ten annas. The mother of Inayat had brought three cups of rice, saving out

a small portion each day of the weeks previous. Another had brought cotton; another, corn, and another wheat. When all these were changed to coin—the missionary bought them for her own use—the Thank Offering of that village totaled three rupees and seven annas, a little over one dollar—a gift of love and praise that can not be measured by mere metal coins, a medium of earthly exchange.

Throughout the autumn months similar gatherings in hundreds of villages and in a few towns and cities added to the Lord's treasury until the Thank Offering for the Panjab Synod totaled two thousand four hundred rupees. Through these gifts the village women of the Panjab had a share in the Lord's work in three distinct fields. Other blind children were assured of loving care and teaching in the Rajpur Christian School for the Blind. The Home for Women in Gurdaspur received its portion and Fatima, a young Mohammedan girl who, while a patient in the Mission Hospital at Sialkot, had come to know and accept Christ, would receive training as a Bible Woman. Padre Buta Mal and Padre Yusuf, missionaries in the Home Mission field among Mohammedans, would each receive a portion of his salary and money for Reading Room and general expenses. Thus was the Thank Offering of the Panjab brought into the House of the Lord and thus was it used in the Kingdom of God.

Martha Payne Alter.

SENIOR LIFE MEMBERS \$25.00 Each

- | | | |
|---|----|-------------|
| April 1, 1935 | to | May 1, 1935 |
| 5. Mrs. J. J. Walker, Rennerdale, Pa.
By her husband and children. | | |
| 6. Mrs. Sarah Kyle Petty, Ben Avon, Pa.
By her daughter. | | |
| 7. Mrs. Ella N. Erwin, Beaver, Pa.
In memory of her husband, J. W. Erwin | | |
| 8. Mrs. Charles McLaughlin, Putnam, N.Y.
By a friend. | | |



YOUNG WOMEN'S DEPARTMENT

including

GIRLS' CIRCLES

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,

1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.

2. To give loyal support to each of the Seven Departments.

3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasur, India, \$4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., \$2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, \$1,600. Total askings, \$8,630.

NEW YOUNG WOMEN'S SOCIETIES

Caledonia Presbyterial — Kenmore Sara Moore Society—15 members, Pres., Mary E. Bickerton.

Caledonia Presbyterial—North Buffalo Suegin Missionary Society—17 members, Pres., Jane Dougherty.

Allegheny Presbyterial — Avalon Young Women's Society—15 members, Pres., Alma Evans.

Allegheny Presbyterial — Bellevue Bayne Guild—15 members, Pres., Sarah Allison.

Chartiers Presbyterial—Donora Teen Age—9 members, Pres., Esther Henderson.

College Springs Presbyterial — St. Joseph Young Women's Society—Pres., Mary J. Reno.

Des Moines Presbyterial — Des Moines Westminster Circle—7 members, Pres., Martha McVey.

Kiskiminetas Presbyterial — Dayton Young Women's Society—14 members, Pres., Helen McCall.

Kiskiminetas Presbyterial — Plumville Young Women's Society—15 members, Pres., Jean Douds.

Los Angeles Presbyterial — Beverly Vista Queen Vashti—25 members, Pres., Peggy Stewart.

Los Angeles Presbyterial — Long Beach Teen Age—20 members, Pres., Jeannette Patchin.

Monongahela Presbyterial—Wallace

Memorial Girls' Circle—10 members, Pres., Lillian Fenton.

Philadelphia Presbyterial—Oak Park Emma Kensil Circle—5 members, Pres., Ruth Marms.

Philadelphia Presbyterial—Sherwood Girls' Circle—8 members, Pres., Isabel Fritschmann.

Rock Island Presbyterial—1st Rock Island Evva Hartig Circle—8 members, Pres., Joyce Westlund.

Westmoreland Presbyterial — Irwin Emily W. Kiester Mission Circle—11 members, Pres. Charlotte Millen.

THE OBSTACLE

An obstacle is something which stands in the way of progress. It may be either real or imaginary. Many are held back from doing their best work lest something too high to scale or too large to pass by may be found in the way.

Even a small thing may be an obstacle. "If she gets a pebble in her shoe, all the rest of us must limp"—was the objection of a girl to a companion hiker.

Strange as it may seem, an imaginary obstacle may loom as large in the mind of the affected as would a real object. Much of our anxiety lies in the mind. Our thoughts assume a certain attitude and there we stand! How true are the words of Wisdom—"As a man thinketh in his heart, so is he."

We would not go to the length that some do who relegate the material to obscurity, recognizing only the mind. No, indeed! There are enough real, material obstacles these days to keep one conscious of the existence of matter. At the same time, many of the things we lie awake fearing never actually occur. Besides, we were never told to live in the tomorrow. Again so the words of Wisdom admonish us,—“Sufficient unto the day is the evil thereof.” In the prayer given by Jesus, we are told to say—“Give us this *day* our *daily* bread.” And worldly wisdom gives this injunction—“Never cross a bridge until you come to it!” And some one else says that most of these bridges are never reached. The poet tells us under the title of “TOMORROW”:

“I have nothing to do with tomorrow,
My Saviour will make that His care:
Should He fill it with trouble and
sorrow.

He'll help me to suffer and bear.
I have nothing to do with tomorrow,
It's burdens then, why should I
share?

It's grace and it's faith I can't bor-
row

So why should I borrow it's care?”

There is an obstacle that causes many defeats, a feeling of smallness, insignificance, not-worthwhileness, and the many lines that converge from such an attitude. No one admires the blustering person, on the other hand,—the pouter-pigeon type. But as little does he look with favor on the “in-their-eyes-as-grasshoppers” kind. The feeling of insignificance robs many a person of worthy action.

We wish to speak of this obstacle, smallness—as it is related to groups or congregations. Sometimes such bodies are small and again a *feeling* of smallness has taken the heart out of the people, although no reason for it. Whenever a step forward in the way of a new organization is suggested, there are those ready to hold up the yardstick and take the height

and breadth. “Oh, no! We can't do it! We are too few in number” or “We have all the societies we can support now!” Unless a courageous soul is present, quick to call up their possibilities, at once a mental obstacle rises or is fortified in those already fearful, and nothing is attempted because of a feeling of smallness.

But there are those who leap over obstacles. They are both high and broad jumpers. They say, “of course we know we are small but we mean to be larger,” so they begin to think big things and then they begin to do big things. They take into account the necessity for developing the highest and best if they would attain. They realize that the missionary spirit is essential to the proper development of individuals and groups of individuals. They know that such a development does not “just grow” as did Topsy! They know that the youth of the congregation must be educated in the real work of the church if it would be prepared to do the task awaiting it. No, there may not be a large group but they will train those committed to their care. They do a very fine piece of work when they band their girls together into a mission circle.

Does a new organization weaken a congregation? A serious minded man once said that there are not too many organizations so long as they function. It is true that there are good-sized congregations which are not making provision for creating missionary-minded people. The *feeling* of smallness is the obstacle here. Happy is that church which looks well after the missionary education of its young people. If it is a small congregation, it can forget this. It is not great size that always overcomes obstacles. Smallness need not create a spirit of defeatism whether it apply to the individual or the group. The obstacle need not ruin our present or our future. “Better to be *small and shine* than to be *great and cast a shadow*.”

YOUNG WOMEN'S SPECIAL COLUMN

March 29, 1935

Dear Friends:

I have just returned from the meeting of Presbytery at Badomali. Saw some fine people, heard some heartening things, and had a good time in general. Presbyterial was held here in Pasrur recently. Large meeting of over a hundred women, good program and lots of interest. Our women are making splendid progress in taking charge of such a meeting and program. We were much pleased with the Bible Reading that one of our teachers gave. Only one of the fourteen missionary ladies present was a delegate.

Day before yesterday we had a lovely wedding in the school when one of our older teachers was married. She has no mother and there are only two or three Christian families in her village, so she asked if she might be married here. She had been with us ten years, giving us most efficient, faithful and whole-hearted service as a Matron the past three years. We will miss her dreadfully. Another older teacher is taking her place in the Hostel. On April 4th another of our teachers is being married. We are so glad to have such homes established.

Day after tomorrow—April 1st, I am setting my face towards America. It is a little over twenty years since I came into this School, so I am *leaving home* to go to see you! We have the largest number of boarders this winter that we have yet had, 185 of them. Three of them are Mohammedans, who live and eat with the Christian girls, and one of them even wears the school uniform. About one hundred day pupils—girls and boys, Christian and non-Christian. There are fifteen teachers as usual. Large, happy family, but they do have some difficulties and misunderstandings at times.

The Physical Examination was held recently, so the ones in charge

of the Dispensary are worked a bit hard these days. Large number for Tonsilectomies. All winter the girls kept unusually well, but now for several weeks chicken-pox, mumps and measles have been among us.

The Finals for the year are over and promotions have been made, so after vacation all next week, they will begin a new year's work. Many applications are coming in for new girls, but a very limited number can be taken. We already have too many, but what are we to do? Interest in education for girls surely is growing.

I hope that I may have the pleasure of meeting many of you while in America. Keep on praying—even more and more for the school. New problems are always arising. India is rapidly changing. Many of you know Miss Lois Boyd, now in charge of the school. I ask for her the same loyal support by prayer and money that you have given to me.

Yours very sincerely,

Dora B. Whitely.

METHODS

1. Miss Mildred Spencer, New Kensington, Pa.
2. Mrs. Eva Ellenberger, Freeport, Pa.
3. Mrs. C. C. Custard, Butler, Pa.
4. Mrs. J. D. Sands, 5542 Hampton St., E. Liberty Sta., Pittsburgh.
5. Miss Genevieve Irvine, 227 Ashbury St., San Francisco, Calif.

1. "O, what a wonderful thing to be Bearing a torch that the world may see," appears on the first page of the program of the Parnassus Y. W. M. S. The regular Magazine topics form the basis for study. Three different months speak of donations. One is for the mountain stations, another to be distributed at Christmas time—toys for a needy cause—and one for the Home for the Aged.

2. The Women's Society of Freeport is using the Program Calendar prepared by the Magazine with a few other ideas. The different mission fields are to receive special attention

through roll call, certain persons being designated to care for it. A Bible quiz is to feature another meeting. Two members will present travelogues at the annual picnic held out on the farm.

3. The First Butler W.M.S. prints its aim for the year:—"To have each member endeavor to make our meetings more effective, increase the attendance, enlarge our gifts, foster the spirit of prayer." Under the heading, "Information," all the special features of the year are listed, including the presbyterial and General Society meetings. This pertinent quotation from Bacon is worth pondering:—"If I might control the literature of the household, I would guarantee the well-being of church and state."

4. The 6th Pittsburgh W.M. Society's program is quite natty in appearance and very compact in its construction. As its watchword, it uses Matthew 9:37—The harvest truly is plenteous but the laborers are few. The outlined programs as found in the Magazine are to be used during the year.

5. The First San Francisco Frances Gibson Circle has sent in its new year-book, very colorful in its dozen tones,—so much so that new interest seems to have been awakened in the members of the society. This society is trying another or more ideas in the interest of efficiency. Each member receives a coin envelope at the first of the church year in which she is to bring her monthly offering. The names of the twelve months are typed on the outside of the envelope. When the treasurer takes out the money, she checks after the particular month before returning it to its owner. In this way every one knows just how she stands as to her payments. This plan is the result of thought on the part of the treasurer. The Thank Offering secretary has a plan, too. She cuts out a pair of cardboard scissors for each girl. They work in so far as opening and shutting are concerned. On

one blade these words are printed:—"A reminder, 'Lest you forget'." On the other—"Cut out forgetting your Thank Offering Box." The girls are to bring in Thank Offering every month and the treasurer will bank it until Thank Offering season. By this method, the society hopes to increase its Thank Offering over the previous year.

Here is a suggestion for use of the society preferring to use the Program Calendar printed by the Magazine.—The Knoxville, Pittsburgh, Emma Dean Anderson tried the plan.—A cover with the imprint of the society on it replaced the original one. Other individual touches were made, also, including the picture of a missionary who was to be the prayer partner of the owner of the booklet.

BIRTHDAY PARTIES

The Parnassus Y.W.M.S. observed its 10th birthday in March, 125 enjoying the banquet as well as the play, "Just a little mistake." A very beautiful and inspiring exercise was the "Lighting of the Birthday Cake". Each candle told its own tale concerning the life of the society. No. 1 stood for the organization; others were the first missionary barrels sent to mountain schools, toys of invalid children, "little blue boxes filled with thankfulness," to the memory of three departed ones, etc. A special honor was bestowed on one who had done much make the society a success—Mrs. Swank. To her remained the honor of cutting the cake.

Another birthday party was announced in the daily press as "Springtime Setting Marks King's Daughters' Anniversary Dinner Party." It was the Brownlee Woods, Youngstown, young women's society affair. "Bouquets of golden forsythia adorned tables lighted with matching tapers in crystal holders. A large lighted birthday cake graced the largest table." Twenty-five were

present. The counselor, Mrs. H. C. McAuley, the minister's wife, was presented with a lovely luncheon cloth by the society. The Magazine playlet, "M. R. A.," was successfully presented, two new subscriptions being received.

Blairsville Young Women's society celebrated its twenty-fifth anniversary last fall. Miss Carrie Calhoun, secretary sent in a brief report just recently. Former members of the society and the Women's society were guests. Naturally such a period of time makes many changes in the personnel of an organization. Greetings came from different parts of the United States from those who had once been members. The history was interesting no doubt. As special entertainment, the pageant, "The Light of the World," was presented.

A RALLY IDEA

Mrs. James C. Lewis of Wheeling Presbyterial, the Y. W. secretary, gave the following plan for presenting the secretary's report at the annual rally. She called this presentation "Animated Reports." A large calendar was at hand on which the days of reception of blanks were marked. The mail was brought to her in the order of receipt of the blanks, the secretary announcing from whom the letters had come. She mentioned the membership of each society in turn, giving the average attendance at meetings. Then each society was represented by one member, each girl bearing a poster on which the finances were listed, literature distributed, etc. Some societies do not fill out the blank in full. To represent this, one girl represented the *blank blanks!*

HOW ONE CONGREGATION SOLVED IT

Frequently the question comes—How unite the W.M.S. and Y.W.M.S. when it seems advisable so to do? Mars, Pa. seems to have been suc-

cessful in this matter. Besides the W.M.S. and Y.W.M.S., there was a mission circle. The two older groups became a women's organization and the mission circle a young women's society. A new circle was formed, thus completing the organizations. The correspondent said that the changes effected did not occasion one discouraging comment. The merging of the two groups has given new "pep" to the women's society, fifty or sixty attending the first meeting after the merger.

Does it not seem to you that the success of such a procedure depends largely upon those taking part in the merger? Discreet thought and speech as well as unselfish acting are most important.

A little story that appeared some years ago in *Forward* should be helpful to some of our younger readers at least.

THE STRENGTHENING THAT HURTS

A little girl who had been given some rather long and difficult compositions by her music teacher complained that her fingers became tired before she had played them through.

"Yes," said the teacher, "I know. But just keep playing them over and over. The longer you practice the stronger your fingers will grow. By and by you can play them through without fatigue."

The little girl repeated the teacher's words to her mother, and said, "It seems as if everything that strengthens hurts." "Yes, my dear", replied her mother gently, "you are right. Everything that strengthens hurts."

Have you ever tried to develop your muscles by long, fatiguing exercises in the gymnasium? Have you ever tried to develop mentality in the schoolroom by the mastery of difficult lessons? Then you, like the little girl, will understand that "everything that strengthens hurts". Is it reasonable to expect to have a strong character or a good life without effort or sacrifice?

GIRLS' CIRCLE PROGRAM

By Mrs. J. C. Smith, 1860 Shaw Ave., East Cleveland, Ohio

PATHS OF PROPHECY

POSTER—A sign board and cross roads. Upon one arm these words are printed: "To Girl's Circle"—Underneath, the words—"We prophesy that if you follow the path to

on you will learn something, enjoy everything, and have a good time!"

INVITATION—A Candlestick with lighted candle. Cut the candlestick of dark paper, the lighted candle of white paper, paste together. On the back of each candle write out a short scripture verse containing the word "light" or "lighten." On the candlestick part write: "Bring this candle with you to the Girl's Circle meeting at" Use these scripture verses for roll call.

EQUIPMENT—Perry picture No. 3235—The Light of the World—Holman Hunt, 10c. Perry Pictures Co., Malden, Mass.

Candles—One white candle on the table by the leader. One light blue candle for the Candle Lighter.

One large and 3 small yellow candles for Egypt.

One large and 3 small red candles for India.

One large and four small green candles for Ethiopia.

One large and 3 small black, brown, or other very dark candles for Sudan.

GENERAL INSTRUCTIONS—

Have the picture by Holman Hunt in a prominent place where a light from a study lamp, or other light may be cast upon it at the indicated time. The maps which need not be large should be fastened securely at different places about the room, not near each other. The candles of the proper color should be placed before them ready for lighting. The room is in darkness. Do not try to give every word in the articles suggested

—just what you can remember. Never read them. The letter from Miss Coie should be copied verbatim from the magazine, put in a stamped envelope, addressed to the society and read as a personal letter. As the leader gives the "Call to Worship" she lights the candle on her table.

Prelude (piano)—"Fairest Lord Jesus." *Duet or quartette* by concealed singers

"Fairest Lord Jesus", Bible Songs Hymnal No. 177.

Call to Worship—Jehovah, lift up the light of thy countenance upon us.

Jehovah is my light and my salvation.

Solo—"Face to Face", Bible Songs Hymnal 262. (At the third stanza the light is turned upon the picture).

Leader: Reads John 1:1-4.

Song—"Send Out Thy Light", Bible Songs Hymnal 53.

Leader: Africa has been called the Dark Continent. Our work in Egypt is located there. We shall be glad to know that our missionaries and our institutions are helping to bring light to dark lives.

Circle Girl: Tells of Evangelism in Egypt. Page 436 *May Womens Missionary Magazine*. The Lighter of Candles lights the tall yellow candle as she begins, lighting the three small candles as the speaker tells that "the United Presbyterian Church is trying to portray Christ in three ways."

Leader: Surely the prophecy of Isaiah is beginning to be fulfilled. "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord."

Story—By a Circle Girl who impersonates a missionary on furlough from India. She tells of a visit of an American friend to her station and some of the things she saw there. The material for the story

is to be found in "Coming, Coming, Yes They Are", p. 437 May magazine.

(Lighter of Candles lights the large red candle as the story teller begins, and the small red ones as she tells of the native Indian Christian Church.)

Leader: May India follow this path of the prophecy—"Thou shalt call, and Jehovah will answer; thou shalt cry, and He will say: 'Here am I'."

Circle Girl: Tells of "White Harvest Fields in Ethiopia", p. 441. Candles are lighted before the large green one as she begins, smaller ones as stories are told of Aba Bogina, Obo Yadessa, Aba Kajeilla, and band of witnesses at Sayo Hospital.

Leader: "And nations shall come to thy light, and kings to the brightness of thy rising."

Circle Girl: I have a letter here from our Young Women's Special worker in the Sudan. She tells of some young Sudanese girls—(Candles are lighted as before. The letter is found on p. 471).

Leader: Reads Isaiah 60:1-3.

Prayer Song—"Our girlhood's golden hours. etc.—"See Girl's Circle Program December *Womens Missionary Magazine*.

PRINTED PATHWAYS

The Book of Ruth (Bible).

"Precious Jeopardy" by Lloyd C. Douglass.

THE "SEAMLESS ROBE" IN THE SOUTH

(Continued from page 508)

for a Christian hospital. Today, even with automobiles and gravelled roads, the doctor is still "far away" from this whole area for the fees plus the cost of medicine are prohibitive for any save serious cases. So this little ten bed hospital at the end of the campus among the trees, presided over by the efficient superintendent, Mrs. Nannie J. Rhea, R.N., is still necessary in its kindly ministry.

Patients are brought to Jubilee Hospital today for many, many miles around—accident cases, those in need of surgical operations, the tubercular, maternity cases and others ill and afflicted. There they find Chris-

tian skill and treatment, Mrs. Eva Adams, R.N., the superintendent, and her nurses attending them so capably. What this hospital has meant and still means to this section can never be measured by statistics, only by the heartfelt "jubilees" that have gone up from many hearts that have found care in time of need.

As in the days of long ago the Master saw the sick and suffering and His heart went out to them and He ministered unto them, so today His Love is manifested through the ministry of others, and the white gowns and the striped gowns are truly "seamless robes."



HOME MISSIONS DEPARTMENT

Mrs. Wm. S. Cook, Secretary, 1201 Sixth Avenue, Beaver Falls, Pa.

EZEL SCHOOL NOTES

We hope that the necessary brevity of these notes will not create the thought that there isn't much work being done here, and we also hope that because of the brevity your interest will not lag. These are very busy days, looking forward to the closing of school, which calls for much detailed effort on the part of students and teachers. Many of our readers will appreciate what this means, having experienced the same work in your teaching profession.

I think you will not be able to go anywhere and see more beauty of nature than we have here at the present time. The warm sunshine and the gentle showers are doing what it is impossible for any man to do. We may arrange and shape our plants and shrubs and lawns, but it takes the hand of God to make them beautiful. How much we can apply that lesson to life! A recent cold spell did very much harm apparently, and probably all fruit has been killed; but now that the warm weather has appeared beauty is seen everywhere. What a grand time of the year is Spring, when God's handiwork is revealed.

The annual Junior-Senior banquet is to be held this evening. Of course this is a time to which we all look forward, and especially the honored guests, the Seniors. The Juniors are planning a very lovely banquet. Mrs. Davis and Miss Conrad are helping them to make all arrangements and while they are expending much effort the Juniors are working with them to make this a joyful time. On the morrow the Seniors will have their class day, making a trip to the state capital, from thence to Berea College, where some of them hope to matriculate, and on the journey both going and coming they will visit other colleges and points of interest.

This is a day to which they look forward with great anticipation, and we are sure it will mean much to all of them.

Our Commencement activities begin this year with the Junior play on Friday evening, May 17. Mr. Davis will preach the sermon to the graduating class on Sabbath evening following. Monday evening will be given over to the Bible Reading contest and the Junior High commencement. The eighth grade will present a Biblical drama as their class production, after which diplomas will be awarded them promoting them to High School. There are ten eligible for this promotion, and many of these are very promising students and leaders in our school for the coming years. Tuesday evening will be given over to the Senior class for their class presentations and awarding of diplomas. We are fortunate in securing one of the outstanding educators of our state as the speaker for this occasion. Dr. R. V. Bennett, President of Kentucky Wesleyan college, is not only a fine executive and teacher, but is a sound preacher of the Gospel. He is the type of speaker we desire, for he is not the kind that stoops to every whim of the social world today, but leads his fine group of young people away from the "froth" of social life into the clean wholesome life that leads to the development of sound Christian character. That is the type of leadership we need in all our colleges today, and it is the type of leadership we desire our graduates to be under. He is the type of leader that our young people want. After all, young people want leaders of convictions, and we find that young people in High Schools are rating colleges today.

The church work continues to progress. Since our last letter we

have had a chance to see ourselves in figures over the past year, and we have to admit that we have looked admiringly at the picture. I shall not burden you with figures in this article, for they will appear in a later report to appear in the minutes of the General Assembly, and possibly in the Magazine too. It has been a good year and one that speaks for new determination in spiritual attainment.

Mr. Davis is a very busy man these days, as he should be. He has accepted an invitation to be present for the meeting of the Southern Illinois presbyterial meeting May 16. Hurrying home he will preach the Baccalaureate to the Senior class, care for

the commencement exercises, then leave immediately that evening for Akron to attend the General Assembly to which he is a commissioner. Returning home his attention will be occupied with the matters of the school for the coming year, in which changes for the year will take some time. A report of this change will appear at a later time. There are many activities scheduled for his time this summer, and with the local work there will be no time for vacation.

Until another time, we close asking for your continued support of this fine work here, and for your prayers in our behalf.

PRAYER GROUPS

A CHANGE IN THE PRAYER GROUP ORGANIZATION

At a recent meeting of the Women's Board, action was taken that the Prayer Group Secretary of the Women's Board would no longer communicate directly with the correspondents of Prayer Groups, but would consolidate her annual report of Prayer Groups and Prayer Circles from the reports sent her by Presbyterial Prayer Group Secretaries.

Action was taken also by the Board that, in the future, no assignment of missionary correspondents should be made to Prayer Groups. Each Group is requested to seek its own contacts with missionaries for correspondence. Since foreign postage is very high, it is earnestly hoped that, in as far as possible, Groups will reimburse missionaries with whom they correspond. In the late summer a list of all Presbyterial Prayer Group Secretaries will be mailed to each of our missionaries at home and abroad so that letters may be sent by the missionaries from time to time to one or more of the Presby-

terials. Each Presbyterial Prayer Group Secretary is asked to formulate a plan in her own Presbyterial whereby these letters from missionaries may be circulated through all Prayer Groups in her Presbyterial.

Prayer Groups are asked to note five available sources for "Items for Prayer":

1. Prayer Cycle.
2. Our Missionary Magazines—Women's and Junior.
3. Our Church Papers—*The United Presbyterian* and *Christian Union Herald*.
4. Letters from Missionaries to individual Prayer Groups.
5. Letters from Missionaries circulated by the Presbyterial Prayer Group Secretaries.

The Board took action also that a Scripture passage be suggested for each month to Prayer Groups for study and meditation. This list of Scripture passages will appear in the September issue of *The Womens Missionary Magazine*.

Mrs. Charles Wright Fulton,
Prayer Group Secretary.

INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

EASTER SERVICES

About twelve of the "faithful" at Warm Springs arose soon after four o'clock on Easter morning, and went to the top of a hill where they held a beautiful Sunrise Easter service.

In the afternoon the Communion of the Lord's Supper was held.

At the evening service there were one hundred twenty-six persons present. During this fine meeting, Mrs. F. W. Boyd, the wife of the Superintendent of the Government Agency at Warm Springs, as spokes-woman for the Pa-at-ta-wit Club, presented the Rev. Arthur Petrie with an Easter gift of \$45.75, being a gift from the community people for the Church. Here are her own words used in the presentation of the gift, and I am sure it will make you glad too to hear her say "our Church".

"Reverend Petrie, in behalf of the Pa-at-ta-wit Club, I wish to present to the Church this Easter offering, also the names of the members of the Community who so generously responded to our call.

"This money is to be used for the improvement of our Church here at Warm Springs.

"And to you who have given so freely, the Pa-at-ta-wit Club extend their sincerest thanks".

AN INDIAN CRADLE

There was a knock at the back door of the Manse! Upon opening the door our Missionary hostess greeted Mr. William Powieshiek, a fine-looking, young Indian whose home we had visited that afternoon. He had prepared a baby's cradle (tah-ki-naw-kun, he called it) which was an exact replica of the one in which his babies had been carried, but only one-third as large. Upon this cradle-board the baby is bound, and it can be carried easily upon the

mother's back or in her arm. While the mother is busy, the cradle can be set down against a tree or anything nearby, and so long as it is placed at not more than a 45° angle the little one will sleep.

There is a movable support for the little baby's feet, and as he grows the cords can be lengthened so that he can stretch. A curved bracket is fitted over the top in front of the baby's face, upon this bracket hang little bells or bright beads to amuse the little one, or a little bow and arrow to keep off the evil spirits. Often netting or a blanket is thrown over the cradle, and the bracket keeps it from the baby's face.

Along the top of the cradle, nicks are cut in the wood, one each day while the child is in the cradle. A boy is kept in the cradle thirty days, so he has thirty nicks cut on his cradle, while a little girl baby has forty nicks showing that she is kept in the cradle forty days. Is it any wonder that the Indians have such good straight backs?

TRAILS AGAINST FIRES

The timber is the most important natural resource of the Warm Springs Indians, and its worst enemy is fire. To control fires successfully, a rapid transportation system is vitally necessary; and most of our efforts have been toward this goal.

In addition to this, our truck trails have been planned with the idea of opening up areas in the higher mountain country for grazing units for Indian-owned cattle, in order that the lower range may be conserved for fall and winter feeding. Another point of view that has been considered is the improvement of the routes of travel for the Indians in their annual berry-picking expeditions.—*"Indians at Work"*—U. S. Indian Bureau.

FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

July 8.....Miss Marjorie Faught, R.N.
July 9.....Miss M. Lois Boyd
July 15.....Miss Ruth McCleery
July 22....Miss Edith C. Anderson, R.N.
July 24.....Miss Rena L. Hogg
July 27.....Miss Alta G. French
July 27.....Miss Isabel Blair
July 28.....Miss Laura B. Wright

THEREFORE PRAY

I cannot tell why there should come to me
A thought of someone miles and miles
away,

In swift insistence on the memory,
Unless a need there be that I should pray.

* * * * *

Friend, do the same for me. If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
Be very sure I need it; therefore pray.



INDIA

Our travelers have all reached America in safety. Some of those coming by way of New York stopped over in Pittsburgh for a few hours. Miss Rosa McCullough, who has served in India for more than fifty-five years, looked wonderfully well and happy. She was anxious to get to her home in Missouri but wished to see her friend and co-worker, Miss Elizabeth McCahon, who also served in India for more than fifty-eight years. She has recently come from California, where she had made her home for the past two years, to live in Wilksburg in our Home for the Aged. It would have been interesting to listen in as these two friends visited together in the home of Miss Dora Whitely's sister in Canonsburg.

Miss Kathryn Beattie reached San Francisco by the PRESIDENT LINCOLN on April 30. She will spend some time with her sister in Oregon. Miss Helen Artman continued her journey by the same boat, by way of Panama, with Dr. and Mrs. Crowe. A number of farewell meetings were held in honor of Dr. and Mrs. Crowe before they left India and many testified to the high regard in which they are held, not only by our Mission but by many of the people of India with whom they had been associated, especially in connection with the building of the American Hospital in Sialkot. One of the native

speakers said: "During your eight years stay in Sialkot you have won the spontaneous admiration of all on account of your spiritual love not only for the Mission but for mankind in general. We also tender our sincere appreciation for the kindness and hospitality of Mrs. Crowe and wish you both a very happy voyage, long life and perfect happiness."

Dr. E. Stanley Jones gave a series of very winning, straight Gospel messages in Gordon College, Rawalpindi. He held three afternoon meetings for Christians and presented the need for definite surrender of self to Christ. The following three days he addressed the student body during the Bible Class hour and held them spellbound. His public meetings in the evening were even better. The large number of students who attended these lectures showed that they were vitally interested, and the interest did not fall off. In the final meeting he gave the Gospel very straight and very winsomely and asked his audience to repeat a prayer with him. He led more than half the audience, largely non-Christian, in a prayer of confession and self-committal and ended in the name of Christ. He also held five meetings in Victoria Memorial Hall in Sialkot.

A number of reports tell of the school work as it goes on regularly in the different schools. All the schools in India celebrated the King's

Silver Jubilee on May 6 and 7. The girls from our different schools met with those of the Government High Schools for games and sports in Sialkot City. Twenty-two schools were represented.

Sargodha is a very interesting little city, the second in literacy in the Punjab. It is near enough to the hill country to have scores of camel trains with their long-cloaked drivers and many of the sort of people they call "jungly" who add to the picturesqueness of the place. Our school is nicely situated, not far from the Mary B. Reid Hospital, and the compound is quite spacious and really beautiful. The term started with 115 boarders. During the Spring vacation the Sarah Daugherty Bible Women's Training School met in Sargodha and the women had quarters in the cottages vacated by the girls. The missionaries feel it is a privilege to meet with the splendid Indian women in this inspiring conference for Bible Study and Practical Work. One of the joys is to talk with Mrs. Mary Samuel who is a spiritual power wherever she goes, with a heart so young and understanding. (This is the Mrs. Samuel

who came to America a few years ago and was an inspiration to many American women.)

Mrs. W. T. Anderson, who returned to India as a volunteer worker after visiting with her children in Egypt and the Sudan some time ago, writes of her joy in seeing the great progress that has been made in the Christian work of India. She had not realized the extent to which the Christian work in the old parts of the field had progressed. She attended the Presbyterial meeting at Pasrur and was cheered at the grace and efficiency with which one of the Indian sisters presided and at the smoothness with which all their machinery seemed to move along; and still more she rejoiced at the evidences of the real missionary work which is being done in the different societies and congregations they represent. She also attended, as a delegate, the Zafarwal Presbytery and Synod and saw the same progress. She praised God for the brave, self-sacrificing, self-support pastors. They have come a long way since the start in her own Zafarwal district nearly forty years ago. She reports everyone in her station (Sialkot)



Peggy Foster, age 6, and Dorothy Helen Foster, age 3, and all the children of the Indian Professors in C. T. I. at Barah-Pather, Sialkot

well; the weather has kept cool and the crops are excellent. The Punjab is full of roses and baby birds. She is so glad to be in India. She enclosed a snapshot of her two little grandchildren and some of the children of the Indian professors.

EGYPT

One of our missionaries in the Benha district writes in a letter of April 16: "The harvest has begun. They have begun to thresh the peas; the flax is cut, the barley is being cut, and soon the wheat will be ready. A little of the corn has already been planted but most of it goes in after the barley and the flax and the peas are off. The work is full of interest every day and I am enjoying the work in the district more than I can tell. There is so much that might be done if there were hours enough in the day, or workers enough to do it, but we try to be faithful in the work we do and pray that the labor may bring forth fruit in the lives of those to whom we minister."

Another writes of some experiences in village work. One day recently she and her Bible Woman were in a village. As it was cold they went up on the roof of one of the homes that they might sit in the sun and warm themselves. The women of the house gathered around them. As all the roofs are flat and the houses join each other, the women of the other homes came to sit with them until there was quite a group. A man on the roof of a neighboring house walked back and forth. Since he was dressed as a Moslem teacher the women wondered if when he saw them he would call them away. (So much of the opposition comes from men such as he.) Very soon a girl came to them and said: "My brother has seen you and wants you to come to our house." Instead of opposition there was an invitation. When the lesson was finished with the group of women, they accompanied the young girl and were taken

to a large house such as wealthy village people live in and were greeted very cordially by the brother, his wife, and his mother. They sat visiting awhile, drinking tea and eating dates, and then offered the young man a Gospel, which he gladly accepted. He said he had known one of our people who had formerly been a missionary in that district and when he saw these workers he wanted them to come to teach the people of his household. He, his father and his brother are all Moslem teachers going around to the homes and on different occasions reciting the Koran. Yet his mind and heart were open to the teaching of the Word. The sister followed the missionaries around on other visits and drank in every word. Finally she said: "Why is it we have never heard these things before?" "There are hungry hearts on every hand and eager listeners. We long that these hungry people may find their heart's longing satisfied in Christ."

The Zagazig congregation is in its new church. Sabbath School is still held in the school, where there are classroom facilities. These Christians ask our prayers that they may have a new vision of the Saviour.

A number of the missionaries are planning to come home very soon on furlough. Miss Helen Martin is coming almost a month before the close of school to attend a conference with the Board of Foreign Missions on the Educational Work of Egypt. She expected to reach America on May 31.

The Board has taken action to return to their fields all the missionaries who have been in America for furlough and are in good health.

Miss Ida Whiteside, one of our faithful, experienced missionaries, has remained in America for several years to care for her invalid mother. The Lord called this mother to her Heavenly home a few weeks ago. Miss Whiteside will return to Egypt to take up the work to which she is so devoted.

We are praying that funds may be available to meet the expense of returning all these workers to our different fields. We ask all our missionary friends to join with us in this prayer.

ETHIOPIA

Many testimonies have come to us of the esteem in which Dr. and Mrs. Pollock were held by their co-workers in Addis Ababa. One writes; "You may be sure that the passing of Dr. Pollock, who meant so much to the work here as well as to the missionaries personally, has been an event of such importance that routine even yet seems hardly to have settled to what is regular. We are resigned to what was surely God's will, but our sense of loss is very great. Mrs. Pollock's leaving has also left vacancies which are difficult or impossible to fill. She assisted in many ways and in every emergency she was the first to volunteer. Her own health and strength in the face of emergency were always the last consideration." Another writes: "Of course all at home know how kind and understanding Dr. Pollock was to everyone, high and low, and Mrs. Pollock was much loved for her kindness in her home to all the nurses and unmarried ladies. Her spirit in the hospital under trying circumstances was most excellent. She was so generous and unselfish with whatever she had. Dr. Pollock had such a large circle of friends who loved this senior 'hakim'." How we thank God for his life of faithful service and his reputation among all the people!

So many Ethiopians are hearing the Truth these days. God's servants are coming from England, Scotland, Germany, New Zealand, Australia and America. In Addis Ababa the Gospel is preached every noon at a large hotel by a most godly servant, a Mr. Speedy from Scotland. Many of our hospital servants are a great proof of answered prayer and are

such a help in bringing the Truth to the patients. Many of our in-patients go home to their huts rejoicing that God is love. When at the hospital last November, the King voiced to Dr. Pollock his appreciation that he was both caring for the poor and giving them the Gospel.

All our missionaries are so happy over the turn in Miss Nichol's condition. For weeks she was ill with para-typoid and then a few weeks



Miss Viola Bayne's Day Nursery in Gore. She calls them her "Waifs and Strays." I am holding one of them.

later had to undergo a severe operation. For a time it was felt that she could not recover. The last word is that she is able to be about and her strength is slowly returning.

All are looking forward with pleasure to the return of Miss Florence White who left America on April 30, traveling with Dr. and Mrs. Cremer and Mr. and Mrs. Phil West and family to Addis Ababa. We pray that all these servants of the Lord may be used in furthering His work in Ethiopia.

THE SUDAN

In a recent letter Miss Blanche Soule, R.N., tells of her sorrow in the death of the two little girls she had cared for so lovingly. She is so thankful that the Lord brought her these little ones and permitted her to care for them and teach them of the Saviour's love. She said: "I
(Continued on page 554)

JUNIOR DEPARTMENT

Mrs. W. R. McMunn, Secretary, 302 Hastings Ave., Oakdale, Pa.

JUNIOR EXHIBIT

The Chairman of the Junior Exhibit Committee for the convention to be held in Grove City, is Mrs. Carl V. Eakin, 412 N. Broad St., Grove City, Pa. Mrs. Eakin requests that all packages intended for the Junior Exhibit be sent to her at this address. Please mail your packages in time to be received by Mrs. Eakin not later than Monday of the convention week.

Gore, Ethiopia
January 30, 1935

My Dear Juniors:

Yesterday afternoon I heard a very strange sort of song breezing down the stream from a near village. With one of the boys I followed the path until I came to the house from whence this song came. In that house there were some 20 women kneeling down on the floor, each woman with her left arm around the woman next to her and her right hand beating down on a drum. Their faces were heavy with perspiration, their heads jerking as in a fit, their bodies swaying toward the drum and back again as their voices called out this song in a low coarse grunt. I would have expected these women to fall over on the floor in a faint had I not seen such a performance just a few days before. This dance is offered to the spirit of disease and is given in many houses at this time each year.

The outside of this house was decorated with palms, and during the morning a goat had been slaughtered and the blood sprinkled on the road to the house. The inside of the house was very dark, but showed that a feast had recently taken place.

I stopped the singing long enough to talk with the people and to learn their story, and then asked them to come outside where I could take their

pictures. There was much arguing and finally the older women said they could not offer this dance outside. I thanked them and left the house, but I had gone only about forty yards when I was called back and given permission to see the dance in the sun.

After taking the picture, I sent my boy back to camp where I had just received a package of handkerchiefs from the Mary Clokey Girls of the First Church. While he was on this errand I talked with the woman about this dance and told them that I myself did not like it and did not believe their story of the spirit of disease. For an hour we talked back and forth, sometimes very serious and sometimes laughing. Then the handkerchiefs came and as the women sat in the sun, I gave each a handkerchief, telling them that these had just come from young girls in my country who love them and pray that they will love God and not believe in spirits such as the fathers believed. In this package there was one large package of needles too, and so to each woman, child and man, I gave one needle. By the time the dance was over there were more than fifty people there. I knew that they were feasting and playing and did not want to intrude any more and so I invited them to come to my camp this morning, where I would teach them about God and His son.

As I write to you, I see some thirty-seven people going up the path. They have been here these past two hours under the trees with me. Again we have laughed and again we have been very serious. We talked of those beautiful verses in John ten where Jesus says "I am the Good Shepherd" and "the Good Shepherd knows the voice of His sheep." One old old woman with gray bobbed hair but hardly any clothes asked me to forgive her for believing like this

but that her mother had taught her that this annual dance is good and that this offering does help to keep off the sickness among people and cattle. Many questions were asked. As I see them walking back over the path they have just come, I ask God to put into their hearts something brighter and cleaner and more precious than the handkerchief which to them is very wonderful and the like of which they have never owned before. Pray for these people today. Remember in your prayers, dear children, these farmer people who only know fear and sacrifice and sadness. God is a God of love. May this truth ring in their ears every day.

Very sincerely your friend,
Viola Bayne.

Gore, Ethiopia,
January 30, 1935

My Dear Juniors:

The other morning before seven o'clock I went on invitation to teach in a home before the folks went to the field to cut the grain. I had never been in that home before, and so, at the appointed time, I found some 20 neighbors gathered into a dirty tumble down hut. While talking with the mother of this house, I said in a playful way, "what if the pole refused to do its work and the roof falls on me"? She laughed and assured me of my safety. Before the meeting began, the family cow, a huge brown beast with most frightfully long horns tried to fight her way past the guard at the door and enter the house. As we sang the second song a hawk swooped down and while he did not take the big white rooster standing at the door, he left the poor fellow so frightened I was not able to lift my voice against his noise again. A little later in the meeting I was surprised by the whis-

per of a goat from behind me. So surprised was I that I almost fell off the three-legged stool on which I had been folded. Then, when the lesson was really beginning to count, a darling baby calf put his head out from between some corn stocks and a tongue licked the ear of the man sitting on the floor nearest me. I wanted so to laugh, but as I looked about me not an eye blinked and so we went on with "I am the vine and ye are the branches." After the meeting ended and a few questions were asked the family served breakfast.

First, a tiny lad came to each of us with a can of water, pouring a little over our hands. Then a small basket on which was a large loaf of bread much like a pancake was brought before us. There were five tiny cups with no handles and these were filled with hot black coffee and passed along to the five most important folks there. The bread was shared with all, and each in turn had one or two cups of black coffee. It was a very nice visit and I enjoyed having been invited to that home. As we walked out the lane toward home, the mother of the house followed along behind, and when we were ready to say good-bye to her, she presented four small pumpkins asking us to take them. She asked us to go back again one day and teach. As she turned back to her dirty and tumble down hut I could not but remember her empty face as we sat before her with the word of God. How empty her house and how empty her life. She lives in fear of everything that is evil and has never learned to cling to that vine, the Master, who calls us to be a part of His great vineyard. Sometimes you pray for the people in Ethiopia who haven't yet learned the ways of the Good Shepherd, don't you?

Very sincerely your friend,
Viola Bayne.



LITERATURE DEPARTMENT

MRS. A. J. RANGLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS

Toward a Christian America (Home), Paper, 60c; Cloth, \$1.00. For Leaders, *A Home Missions Course for Adults*, Paper, 25c. (Ready in June). Along with invaluable suggestions for the use of the Home book, this pamphlet carries a list of books for reference and general reading in addition to those listed on our page in May. *Women Under the Southern Cross* (Foreign), Paper, 50c; Cloth, \$1. *How to Use Women Under the Southern Cross*, 15c. This booklet contains program suggestions, study outlines, dramatizations, etc. *Three-Cornered Continent*—A story-study book on South America for Juniors. Junior leaders who want something in addition to "Junior Jaunts" will welcome this little book by Margaret Applegarth. Price, 50c, Paper; Cloth, 75c. Also a *How to Use*, 10c. Look for these books on the Literature Table at the Grove City Convention.

LEAFLETS FOR JULY PROGRAM

A Woman's Sorrow (India), 2c.
Child Welfare Notes (Egypt), 3c.
A Child's Sorrow (Egypt), 3c.
In the Steps of the Great Physician (Foreign), 3c.
One Afternoon (Foreign), 3c.
The Story of Robinson Memorial Hospital, 5c.
And always, the *PRAYER CYCLE*, 10c each; \$1.00 per doz.; \$7.50 per 100.

LEAFLETS SUGGESTED FOR THE JUNE JUNIOR JAUNT

The Uplift (Book), 50c.
Recitations and Exercises, 25c.
Our Alien Neighbors, 3c.
Our Work Among Aliens, 2c.
Map of United States, Picture, 50c; Outline, 25c.
Some of these helps have been suggested in connection with other "Jaunts" but are repeated here in case you have missed previous announcement.

FOREIGN DEPARTMENT—THE SUDAN

(Continued from page 551)

know these two little ones are safe with Jesus and are happier with Him than they could ever be with us, but I shall miss them so much in the flesh. The native people about the Mission loved these little children and I am praying that their deaths may be blessed in the bringing of souls to Him and the deepening in the lives of the Christians. I am increasingly grateful for the privilege of witnessing out in this needy land. I love being here."

The Girls' School has vacation during February, March and April and then the school begins May 1. The school garden is a very important part of the girls' work and they en-

joy it so much.

Miss Ray Huffman, R. N., of Nasir and Miss Una Coie of Khartum North are expecting to return to America on furlough within a few weeks.

Chatauqua Institute of World Missions, August 18-24 — Chatauqua, N. Y.

Interdenominational Conference, Combining the Former Home and Foreign Missions Institutes.

Themes: Latin America Pioneering Today in Home Missions.

For information write to Mrs. F. C. Reynolds, 309 Woodlawn Road, Roland Park, Baltimore, Md.

TEMPERANCE AND REFORM

MRS. HARRIET S. BOOBYER, Secretary, 905 Publication Bldg., Pittsburgh, Pa.

HAVE YOU REALIZED?

Have you realized that gambling has come like a destructive flood upon our country in the last few years? The "numbers racket" is draining money from those who need the necessities of life and much relief money finds its way into the swollen pocketbooks of "the higher ups." Slot machines all over the country tempt thousands to "try their luck". Gambling on horse races and greyhound races continues to increase as the states legalize pari-mutuel betting. This attempted "control" of betting with the "supposed" elimination of the bookmakers gives the state a share of the bets placed and "will help balance state budgets." (What familiar sounding arguments! When have we heard those before!) And to top it all, we have bills before state legislatures **AND BEFORE THE CONGRESS OF THE UNITED STATES** to legalize lotteries within this country. How quickly history is forgotten! The sinister history of the Louisiana Lottery which was the culmination of this tragic method of raising public funds that flourished in this country in the 1800s. This lottery had a monopoly for which it paid the state the sum of \$40,000 yearly and it created such widespread evil throughout the country that it brought about the end of legalized lotteries. In 1890 Congress forbade the use of the mails for promoting any lottery. And now in the 1900s we must try this all over again because we "must have revenue."

"On the 93 tracks (horse racing tracks) operated throughout 1934, a

total of \$10,443,000 was paid winning horse owners. On the basis that prizes average about five per cent of a track's total handle, experts estimate that approximately \$208,860,000 was wagered at the tracks alone. No one can estimate the amount of money bet away from the track. Guessers figure from 20 to 1000 times more."—Jack Cuddy, United Press Writer.

"A race meet lasts only a month. But once the craving for betting has been created, the gamblers see to it that it is thoroughly gratified for the other eleven months. For it makes little difference whether the addict is betting on a race run in Maryland or California or Florida or Mexico. Race track gambling is different from most other forms, because the gambling goes to the prospect, instead of the prospect going to the gambling. Agents of the bookmakers intrude themselves into every circle—office, shop and home—to take bets. Young people in particular, become infected. Defalcation, robbery, waste and suffering are the inevitable products."—Editorial Pittsburgh Press.

What Does the Bible Say About Raising Revenue from Drink?

"It is not lawful to put into the treasury, for it is the price of blood."

"Woe unto him that buildeth a town with blood and establisheth a city by iniquity."

"Better is a little with righteousness than great revenues without right."



TRIBUTES

MISS ELIZABETH E. ARMSTRONG MRS. LUCILLE McCLENAHAN CAMP

The Young Women's Missionary Society of the Bellevue United Presbyterian Church wishes to pay tribute to the memory of Mrs. Lucille McClenahan Camp and to Miss Elizabeth E. Armstrong, both of whom but recently passed from our midst.

Mrs. Camp, one of our most earnest and faithful members, was always ready to serve willingly and faithfully. Her gentle spirit and quiet manner were an inspiration to all who knew her. She was devoted in life and in service to her Master.

Miss Armstrong was devoted to her church, and her whole life centered about her devotion to her Lord. She served as a teacher in the Sabbath School for years, and in many other ways joyfully served her church and the Missionary Society as long as her strength permitted. Miss Armstrong had ability to impart knowledge of the Word to others, strength of conviction, steadfastness of purpose, generosity in giving, and a deep, rich Christian experience.

The memory of these two members will always be dear to those with whom they lived and worked.

"Precious in the sight of the Lord is the death of saints."

COMMITTEE.

MISS ANNIE NICOL BREINGAN

The King's Daughters Society of the First United Presbyterian Church of Schenectady, N. Y. is mourning the sudden death, on April 3, 1935, of one of its most faithful members, Miss Annie Nicol Breingan.

She was born in Dalmuir, Scotland, and came to Schenectady 12 years ago. She at once affiliated herself with the Schenectady church and was deeply interested in all its activities. She was a loyal supporter of missions both by prayer and gifts.

Her cheerful and courageous spirit, her constant thoughtfulness for others and her unceasing labors in the Lord's Field will never be forgotten by the friends who loved her.

The Committee.

MISS SARAH L. McLEAN

The Women's Missionary Society of the Seventh United Presbyterian Church of Philadelphia renders this tribute of love and appreciation of the life and service of Miss Sarah L. McLean, who passed to her eternal reward April 11, 1935.

Hers was a life dedicated to her Lord;

always interested in the work of the Master.

She was a true Christian, and a vacancy is left in our society, the Bible School and the Church. At the time of her death she was efficiently filling the office of Corresponding Secretary of this society, a faithful and beloved teacher of the Bible School and a helpful assistant in the Junior work.

We extend loving sympathy to all the bereaved, commending them to the Saviour, whom she so loved and served.

"Deeds, not years, measure life."

In behalf of the Society,
Clementina G. Leupold,
Ora M. Liggett,
Committee.

MISS EDNA J. PATTERSON

The Members of the Young Ladies' Missionary Society of the First U. P. Church, Mercer, Pa., wish to pay tribute of love and respect to the memory of Miss Edna J. Patterson, a faithful and beloved member of our society, who was called to her Heavenly Home on April 4, 1935; to extend our sincerest sympathy to the members of her bereaved family; and to make expression of our sense of loss both individually, as friends, and collectively, as members of her society.

Miss Patterson always made the society and its enterprises one of her most vital interests, contributing generously of her money, her time, and her energies; never shunning the harder task; but cheerfully and faithfully performing every duty,—a veritable Tower of Strength to our missionary group.

Her life, as lived among us, in its unflinching courage, cheerful outlook, and devoted service to her church and to her friends, will ever be a source of inspiration to us all.

"Blessed are the dead, who die in the Lord."

Committee,
Henrietta F. Magoffin,
Mrs. Nevin Willis,
Mrs. B. F. Freeble.

MRS. MARGARETTA M. STEWART

A faithful member of North Buffalo congregation and W. M. S. was called to her reward Monday, February 11, after an illness of a few days of pneumonia and complications. Mrs. Stewart was a daughter of Smiley and Caroline Vance Caldwell, and was born November 7, 1853.

On Oct. 11, 1877, she married John W.

Stewart, who died 30 years ago. Mrs. Stewart is survived by two daughters and one son; another son is deceased. There are also 10 grand-children. Ever since her marriage she has been a faithful and much loved member of both church and W. M. S. of North Buffalo congregation of Chartiers Presbytery, always present when health would permit. For sometime owing to failing eye-sight and hearing she was hindered from attending, but we knew her thoughts and prayers were with us, and we miss her, though we feel that all is well with her in that home where earthly afflictions trouble no more, and where her voice once used so sweetly in singing God's praises here, is now singing in his presence there.

Mrs. J. B. Maxwell.
Mrs. J. L. Patterson.

MRS. MYRTILLA SCHREINER

"What a wonderful thing to step ashore and find Heaven; to take a hand and find it God's hand; to breathe a new air and find it celestial air; to pass from perplexing times to a perfect calm; to wake up and be at home."

The Mt. Lebanon Women's Missionary Society knows how truly Mrs. Schreiner is "at home" in the heavenly places. Although we so sorely miss her presence with us, her spirit abides to inspire and bless as in times past. Two years ago when the society celebrated its fiftieth anniversary, Mrs. Schreiner was the dearly beloved guest of honor, being the last surviving charter member. In the early days of the society, she served as treasurer for eighteen years and was always quiet and unassuming and so faithful in every task given into her hands. She was indeed:

"A Mind through which Christ thought,
A Heart through which Christ loved,
A Voice through which Christ spoke,
A Hand through which Christ helped."

Mrs. J. V. Gilfillan
Mrs. J. C. Downs.

MRS. ISABELLA TUCKER

The Women's Missionary Society of Norris Square U. P. Church, Philadelphia, desires to pay tribute to the memory of Mrs. Isabella Tucker who served as a faithful, efficient treasurer for more than thirty years.

From childhood she was a student of God's Word, had large portions stored in her heart and memory and had an unusual faculty of imparting her knowledge to others. She could truly say:

"Oh how love I Thy law
It is my meditation all the day."

She loved God's day, His house, His worship as was shown by her faithful attendance and co-operation in all the church activities. She used her talents in the Master's service. She was a life member of the Women's General Missionary Society. Taught an Adult Bible class for many years. She trusted God's promises and is now with her Saviour in that prepared place which she knew awaited her.

"Her sun has risen, not set."

She passed to her reward April 11, 1935. This tribute was ordered to be recorded in our minutes, sent to the Women's Missionary Magazine, published in our Church Monthly and a copy sent to her daughter, Mrs. Jean Cutler.

Sarah C. Parker
Mame E. Forsyth
Mame C. Smith

MR. JOHN A. WILSON

THE REVEREND ROBERT M. WILSON N. B. WHITCOMB, M.D.

Several of our families have been called to pass through deep sorrow within the past few days.

Mr. John A. Wilson, a member of the First Wilkinsburg Church, died suddenly April 26 in Cincinnati, Ohio, where he and Mrs. Wilson were visiting a daughter. Mrs. Wilson has the deep sympathy of the whole church.

Robert M. Wilson, one time missionary to Ethiopia and at the time of his death pastor of the Church in New Concord, Ohio, was called suddenly, April 22. His young wife and children, his parents and brothers and sisters and the congregation are all included in our thought and sympathy.

A cable announcing the death of Dr. Whitcomb on May 17 has been received by the Board of Foreign Missions. Very tenderly do we think of the bereaved wife and son in Egypt and of the aged mother and daughter Barbara here in the homeland.

We commend all these to the "God of all comfort."

—Editor.

MRS. LUELLA GIBSON DOWNING

The Mary and Martha Bible Class and the Women's Missionary Society of the Emsworth U. P. Church wish to express their sympathy with the family of Mrs. Luella Gibson Downing who passed away suddenly on Wednesday, March 27. She will be greatly missed in her place in the church, of which she has been a member for forty-seven years.

Mrs. Julia Ickes
Mrs. J. R. Metz
Mrs. J. L. McBride
Committee.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

*Miss Emma Dean Anderson, 1881	Chakwal, North India
†Mrs. W. T. Anderson	Sialkot City
Miss Ruth I. Ardrey, 1924	Sialkot City
Miss Hazel Bennett, 1908	Gujranwala
Miss Roma B. Beatty, 1909	Badomali
Miss Minnie E. Beatty, 1912	Abbottabad
Miss Rebecca Jean Black, 1921	Sialkot
Miss Lois Boyd, 1918	Pasurur
Miss N. Addaline Brandon, 1931	Lyallpur
Miss Theresa Brownlee, 1922	Sialkot City
Miss Lois Buchanan, 1910	Pathankot
Miss Evelyn Cathcart, 1925	Rawalpindi
Miss Laurella G. Dickson, 1897	Pasurur
Miss Margaret Fehlman, 1918	Lyallpur
Miss Ella M. Gordon, 1898	Campbellpur
Miss Nancy Hadley, 1904	Zafarwal
Miss Evva P. Hartig, R.N., 1924	Jhelum
Miss Eva H. Hewitt, 1930	Sargodha
Miss Kate A. Hill, 1896	Sialkot City
Miss Janette Howland, 1921	S. Sargodha
Dr. Reba C. Hunsberger, 1921	Sialkot City
Miss Flora Jameson, 1903	Sangla Hill
Miss Mary Kyle, 1904	Pasurur
Miss Olive Laing, 1912	Gurdaspur
Miss Mary Frances Lincoln, R.N., 1920	Sargodha
Miss Glendine Lundquist, R.N., 1932	Sialkot City
Miss Elizabeth F. McConnell, R.N., 1931	Taxila
Miss Maude M. Miller, 1925	Sheikhupura
Miss Henrietta Moore, 1898	Pathankot
Miss Sara A. Moore, 1917	Pathankot
Miss Jean Morrison, 1895	Rawalpindi
Miss Margaret L. Murdoch, 1924	Campbellpur
Miss Marian T. Peterson, 1930	Pathankot
Miss Laura Reynolds, 1924	Sangla Hill
Miss Helen C. Sharp, M.D., 1932	Sialkot City
Miss Kate E. Spencer, 1918	Sargodha

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884, 211 Mamillah Rd.	Jerusalem, Palestine
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NOW IN THIS COUNTRY

Miss Helen Artman, 1920	R.D. 2, Pulaski, Pa.
Miss Kathryn Beattie, 1920	%, Mrs. R. S. Henry, 123 S. Laguma St., Klamath Falls, Oregon
Miss Frances E. Brown, 1928, 101 W. Tioga St.	Philadelphia, Pa.
Miss Marie E. Cash, R.N., 1926	R. D. 6, Lebanon, Indiana
Miss Betsy Fleming, 1918, 6549 Emerald Ave.,	Chicago, Illinois
Miss Vida J. Graham, 1922	1133 N. New St., Bethlehem, Pa.
Miss Zarra S. Hoon, 1921	Milton, Oregon
Miss Sara Jane Lamont, 1928, 440 Cayuga St.	Philadelphia, Pa.
*Miss Mary A. Lawrence, 1898, % Rev. R. E. Ayers	Harmarville, Pa.
*Miss Mary E. Logan, 1891	R.D. 2, Rushville, Ind.
Miss Mary R. Martin, 1890, % Mrs. R. W. Thompson	1502 S. 77th St., West Allis, Wis.
Miss Elizabeth McCahon, U. P. Home for Aged,	Wilkinsburg, Pa.
Miss Lillian McConnell, 1902, % Mrs. W. J. Mitchell, 508 Wildwood Ave.	New Castle, Pa.
Miss Rosa McCullough, 1879	Greenwood, Mo.
Miss Willa Ramsey, 1923, % Rev. F. G. Wright, R.D. 1	Irwin, Pa.
Miss Louise Scott, 1916	1801 Termon Ave., N. S., Pittsburgh, Pa.
Miss Rose Shereda, 1928	Solon Springs, Wis.
Miss Vivian L. Trimble, 1921	Blanchard, Iowa
Miss Helen V. Weede, 1928	Sterling, Kansas
Miss Georgia Wengert, 1920	Blue Mound, Kansas
*Dr. Maria White, 1886	Memorial Home, Penney Farms, Fla.
Miss Dora Whitely, 1911, 227 N. Jefferson St.	Canonsburg, Pa.

(*) Retired.

(†) Volunteer Worker

EGYPT

Miss Margaret A. Bell, 1901	Fayoum
Miss Helen R. Brownlee, R.N., 1934	Assiut
Mrs. Mary K. Coventry, 1918	Benha
Miss Leota Cabeen, 1909	Alexandria

Miss Mary F. Dawson, 1922	Cairo
Mrs. Ada A. Dunlap, 1926	Assiut
Miss Lucia Dwight, 1919	Beni Suet
Miss Minnehaha Finney, 1894	Mansura
Miss Alta G. French, 1925	Assiut
Miss Elsie French, 1909	Esbekiya School, Cairo
Miss Alice Grimes, 1924	Minia
Miss Rena L. Hogg, 1899	Assiut
Miss May Holland, R.N., 1913	Benha
Miss Lois D. Kingan, 1926	Benha
Miss Bernice Knowles, 1932	Assiut
Miss E. Roxy Martin, 1901	Cairo
Miss Dora B. Mason, 1918	Assiut
Miss Ruth McCleery, 1931	Tanta
Miss Jeannette McCrory, 1916	Minia
Miss Lillian McClelland, 1923	Cairo
Miss Carol E. McMillan, 1906	Tanta
Miss Sara B. Meloy, 1923	Cairo
Miss Venna R. Patterson, 1924	Luxor
Miss Frances M. Patton, 1922	Mansura
Miss Estella Robertson, 1922	Cairo
Mrs. Rachel Tracy Seiver, 1925	Fayoum
Miss Isabel Simpson, 1931	Cairo
Miss Jane C. Smith, R.N., 1922	Cairo
Miss Marie F. Tait, 1925	Zagazig
Miss Mary L. Thompson, 1917	Assiut
Miss Helen May Walker, 1930	Alexandria
Miss Laura B. Walker, 1904	Luxor
Miss Ethel L. Weed, 1919	Alexandria
Miss Elizabeth S. White, 1924	Alexandria
Miss Ruth Mary Williamson, 1924	Tanta
Miss Elizabeth Wilson, 1932	Cairo
Miss Esther W. Wilson, 1919	Luxor
Miss Margaret A. Work, 1924	Zagazig
Miss Ruth A. Work, 1904	Assiut

NOW IN THIS COUNTRY

Miss Ella M. Barnes, 1911	926 E. 1st Ave., Monmouth, Ill.
Miss Anna B. Criswell, 1906	Clarinda, Iowa
Miss Davida Finney, 1914, % Mrs. H. S. Lybarger, 914 Cambridge Road,	Coshocton, Ohio
Miss Martha C. Glass, 1921, 610 N. Main St.,	Monmouth, Ill.
Miss Eulalia D. Grether, 1929,	904 Publication Bldg., Pittsburgh, Pa.
Miss Alfretta M. Hammond, 1904	State Hospital, Warren, Pa.
Miss Lucy Lightowler, 1921,	904 Publication Bldg., Pittsburgh, Pa.
Miss Helen J. Martin, 1915, % Marion I. Martin,	513 East End Ave., Wilkinsburg, Pa.
Miss M. Evelyn McFarland, 1919	R. D., New Wilmington, Pa.
Miss Helen J. Noordewier, 1921, 757 Logan St.,	N. E. Grand Rapids, Mich.
Miss Marion Paden, 1902	904 Publication Bldg., Pittsburgh, Pa.
Miss Edna B. Sherriff, 1920	R. D., Norwalk, Iowa
Miss Laura Wright, 1921	Morning Sun, Ohio
Miss Nellie C. Smith, 1911, 227 N. Center St.,	Grove City, Pa.

SUDAN

Miss Una Cole, 1918	Khartum North
Miss Mary E. Cole, 1919	Khartum North
Miss Elsie E. Grove, 1912	Doleib Hill
Miss Ray Huffman, R.N., 1924	Nasir
Miss Marguerite McClellan, 1926	Khartum North
Miss Mary Jane McKnight, 1922	Khartum North
Miss C. Blanche Soule, R.N., 1921	Nasir
Miss Frances Turk, R.N., 1921	Khartum North

NOW IN THIS COUNTRY

Miss Aulora R. McIntyre	Lenox, Iowa
Miss E. Verna Pillow, 1930, Box 475	Morgan Hill, Calif.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920	Addis Ababa
Miss Isabel Blair, 1922	Saye
Miss Marjorie Faught, R.N., 1933	Addis Ababa
Miss Ruth M. Nichol, 1933	Addis Ababa

NOW IN THIS COUNTRY

Miss Dora B. Arveson, R.N., 1930	Wanke, Minn.
Miss Viola M. Bayne, R.N., 1924,	3401 Reuben St., N. S., Pittsburgh, Pa.
Mrs. Ruth L. Walker	Connoquenessing, Pa.
Miss Elizabeth McKibben, R.N., 1924, Lowry Hall	834 Ridge Ave., N. S., Pittsburgh, Pa.
Miss Florence D. White, 1923	Cortland, Indiana

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Rev. and Mrs. E. E. Grice.....Mansura
Rev. F. D. Henderson.....Assiut
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Dr. and Mrs. W. W. Hickman.....Assiut
Mr. and Mrs. F. S. Hoyman.....Assiut
Dr. and Mrs. H. S. Hutchison.....Tanta
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Dr. and Mrs. F. C. McClanahan.....Assiut
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Philadelphia, Pa.
Mrs. F. D. Henderson, 542 N. Bever St.,
Wooster, Ohio
Dr. and Mrs. N. D. McClanahan, 500 Schaff Bldg.,
Philadelphia, Pa.
Dr. and Mrs. E. T. Moore, 519 Kenilworth Ave.,
Wheaton, Ill.
Mrs. C. A. Owen, 618 S. 2nd Ave., Washington, Ia.
Dr. and Mrs. H. E. Phillips, % V. Wallace,
Bloomington, Ohio
Dr. and Mrs. F. S. Thompson, 44 Alexander St.,
Princeton, N. J.
*Rev. and Mrs. R. W. Walker, New Concord, Ohio

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Dr. and Mrs. M. M. Brown.....Sargodha
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Dr. and Mrs. Robert Wm. Hockman.....Addis Ababa
Rev. and Mrs. C. F. Kenneweg,
Gore via Addis Ababa
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Mr. and Mrs. Phil R. West Sayo, via Addis Ababa
Dr. and Mrs. Harold J. Wilson.....Addis Ababa

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The Summer Sky

"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him?"

How like the summer sky
Our lifetime is!
There come to us
Cloudless days, calm and serene—
Days filled with bright sunshine
And warmth.

"Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his Gods which made heaven, and earth, the sea, and all that therein is."

Come also storm-filled days—
Times when clouds of fear and trouble arise.
The storm rages within.
The lightning strokes of grief and sorrow
Strike our inmost hearts.
We weep, even as the heavens weep.
At last the storm has spent itself
And is gone.
The calm returns:
And in our hearts we feel anew
The promises of God,
Even as the rainbow,
Following the summer storm,
Recalls God's promise of old.

"Great peace have they which love Thy laws and nothing shall offend them."

And often there come to us
Days like a glorious sunset—
Times when our hearts are so acutely conscious
Of the goodness and mercy of God
That our lives reflect His goodness,
As the sunset clouds in the summer sky
Reflect the glory of the sun.

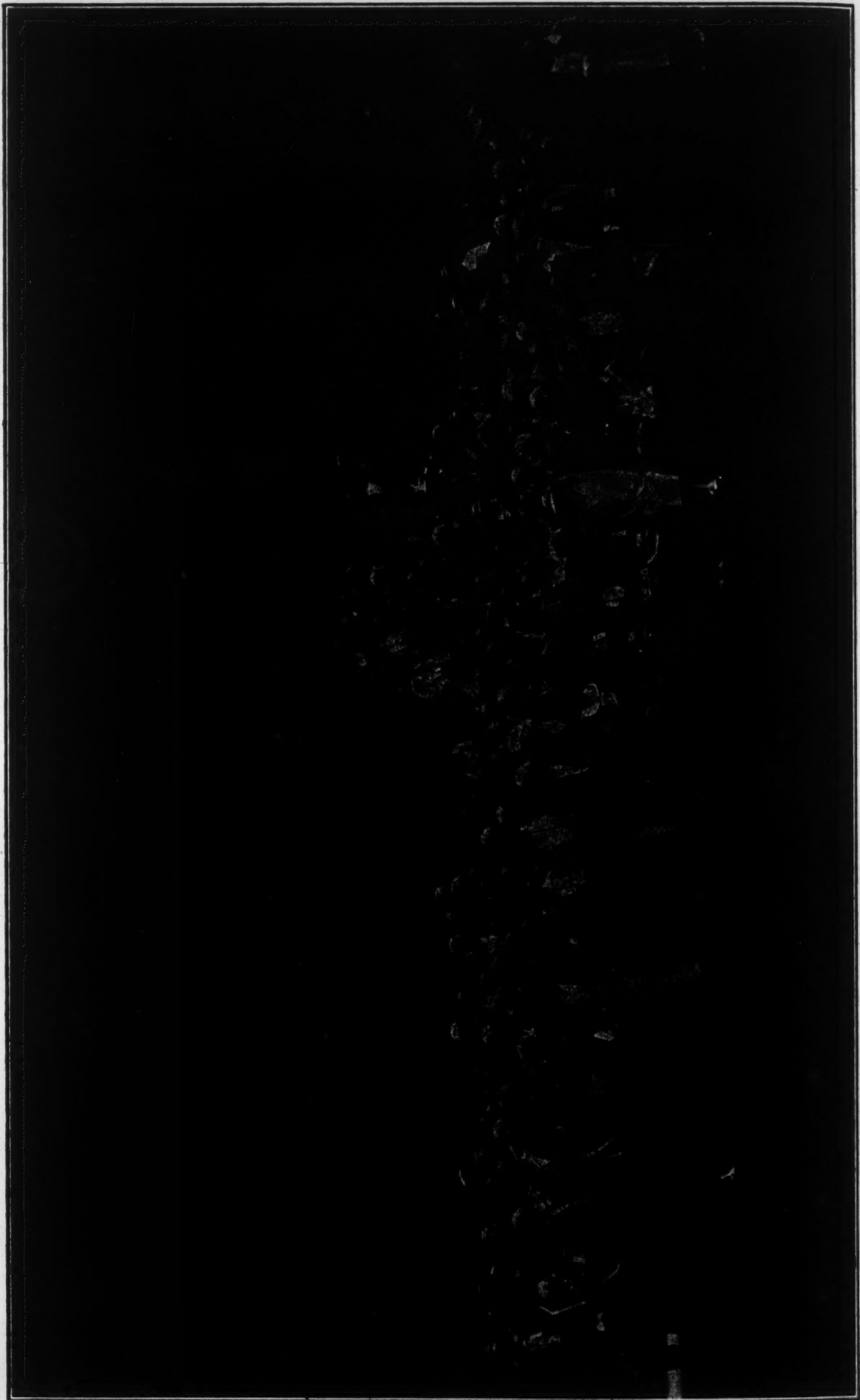
"All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power."

And sometimes there come
Dark hours in our lives—
Times when the path before us
Lies shrouded in the misty dark
Of uncertainty—
Even then God's blessings
Are discernible and countless,
As stars in the midnight blue
Of a summer sky.

"So teach us to number our days, that we may apply our hearts unto wisdom. And let the beauty of the Lord our God upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

Mrs. Charles Wright Fulton,

Prayer Group Secretary.



W. G. M. S. CONVENTION AT GROVE CITY, PA., JUNE 21-25, 1935